THE
Universalist Leader

Boston September 19, 1925 Chicago

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Universalizing All Theology

I WELL remember the day when the insight came to me that what New England theology, historic theology, needed to save its life, and all the precious things bound up with its life, was to universalize it, from the Being of God to the first and the last human being in time, and through the whole process of its thought. This insight came to one who knew the scheme, in all its varieties and modifications, as well as he knew the Greek or the English alphabet, and who had gone over the whole expanse of it, times without number, in the hope of finding the key to its reasonableness; this insight came like a flash, it stood the test of examination; the longer it was reflected upon, the profounder and the more evident its truth seemed to me to become. God's will must be a will of creative love; it must be a will that no accident of sin or lapse in man can change; it must be a will forever on the side of our whole humanity; and the forms of its expression in the processes and powers of the Spirit must have one goal and one goal only, the redemption of mankind into the liberty, the glorious liberty, of the sons of God. If this is not accomplished in time, as it plainly is not, the scene of the redemptive drama must be indefinitely extended. God is under the bonds of His own nature as the creator and lover of man, to show man what his supreme good is, to persuade him, both by the experience of righteousness and the folly of unrighteousness, to lift up his heart to what is always and eternally good.

"My Education and Religion, An Autobiography," by George A. Gordon, minister of the Old South Church, Boston. Published To-day by the Houghton Mifflin Company.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

HAIL TO THE PIONEERS

THERE is universal thanksgiving that the brave men in the PN-9 have been found, picked up, and miraculously restored to their relatives and comrades. They came back like men from the dead.

We landsmen do not realize the vastness of the ocean. The old salts in the sailing ships had a better understanding of it. They knew how slight was the chance of a man being picked up if he were drifting away from the usual routes taken. The speed with which modern liners go from port to port makes most of us say "the world is very small."

Here is a case where all the resources of a great navy, airplanes, submarines, destroyers, mine sweepers, auxiliary craft, have been on a hunt for ten days simply in the area around one group of islands. And they did not find the men. The vast majority of people had given up hope. Only the pilots and observers up there aloft, going back and forth, hour after hour, keeping at it to the limit of human endurance, kept saying, "We'll find them yet." They knew that a seaplane is a tiny thing and that the distances are inconceivably great.

Success has crowned their efforts. The first request from Commander John Rodgers and his men will be to try again. They are the stuff of which heroes are made.

Well may pioneers of the Kingdom of Heaven salute them and pray for equal devotion and courage in their own voyage and quest.

* *

SYRACUSE

The Syracuse church is making complete preparation for the entertainment of the General Convention which meets there in October. The church building is being completely redecorated and when finished will present a very handsome appearance. Dr. Betts is taking no vacation this year but is staying at home throughout the summer and superintending the work of the church.—*Empire State Universalist.*

INASMUCH as other conventions will be meeting in Syracuse at this time, it is important for our people to make reservations at once. There are important questions coming up which need our united wisdom. There are services of religion which need our co-operation.

We need to get in touch with things in various parts of the country. It will be a joy to meet old friends and make new ones.

Some of the veterans, like Dr. Nash of Los Angeles, will be there. Some of the boys just out of Divinity School will attend their first General Convention.

Let us make it a good one.

* *

DR. JOSEPH FORT NEWTON

THE daily press carries the announcement that the Rev. Joseph Fort Newton, for five years minister of the Church of the Divine Paternity in New York City, has accepted a call to the Protestant Episcopal Memorial Church of St. Paul in Philadelphia.

We congratulate the Protestant Episcopal Church and Dr. Joseph Fort Newton upon the beginning of a relationship which we believe will be notable and successful for both. We express our regret at no longer having him actively at work in the Universalist Church. Times have changed and these movements across denominational lines have become mere steps instead of the long journeys of a few years ago. There are no farewells to utter, because Dr. Newton, as we understand it, keeps his Universalist fellowship and his Congregational fellowship. We hope that we shall see him from time to time in our conventions and have contributions from his pen for the *Leader.*

A part of the new plan, we are told, involves his going on with the projected preaching work in the colleges and universities, in which he has been so successful.

The Protestant Episcopal Church has paid us a compliment in seeking one of our foremost preachers to fill one of their most important pulpits. There are few more delightful fellowships than that of Broad Church Episcopalians; they are increasing in numbers, and intelligent, forward-looking, cultured people are turning to them for religious guidance. At their altars many college boys and girls are finding faith as they did in the days of Phillips Brooks. Through their work of help and healing the generous impulses of large numbers find expression.

The Broad Church Episcopalians are not aristocratic. This church certainly is not or it could never have called such a true democrat as Dr. Newton.

On his side Dr. Newton will take to this new work powers that are coming to full maturity and a deep experience. He is a delightful man personally, a true Christian, a great and useful preacher. Our best wishes go with him. The work to which he goes is our work and the service our service. As Dr. Newton himself says in his letter of acceptance to the Overbrook church:

"After all there is only one Church of Christ. It may wear many names but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility."

* *

THE COAL STRIKE

THE coal strike, with all its threat for the months ahead and all its menace for the future of the country, is upon us. One hundred and fifty thousand of the anthracite miners are out. The mines are shut down.

The best that can be said for it is that, in relation to the coal industry, England has a worse problem than we have. At an expenditure of fifty million dollars, she has bought temporary peace. The government guarantees present wages until May.

The miners on both sides of the water say that they don't have pay enough for the hardship and danger involved in their work. The owners on both sides say that all raises in pay inevitably must be passed on to the consumer, and that prices now are so high that the future of many industries, as well as that of furnishing coal, is jeopardized.

Admitting the unreasonableness of both sides, and the enormous amount of unreliable propaganda, we have to recognize two things. First, the basic importance of coal in our present stage of development to both human welfare and human existence. Second, the highly unsatisfactory conditions which obtain in making the good in coal available for human needs.

A coal commission worked long months making a study of this problem and if their reports could be published and spread broadcast we would have before us many of the facts we need in order to form sound conclusions as to the greater blame in the present strike and the wise way out.

Independent of the commission, all that has come out about coal mining in Europe and in the United States shows enormous waste in handling this precious substance and huge vested interests blocking change.

We preach no gospel of confiscation of private property. We do not even have that sublime faith in governmental action as a panacea which some of our associates profess. But we are sure that here is a situation so fundamental in its relations, that the whole body of our people may properly concern themselves about it and insist upon wise action. We all can advise better about remedies when we get all the facts, and all the facts in existence we ought to have published immediately.

In England, they seem to be working toward some method of handling the mines as a whole, the government or a private agency with the backing of the government buying out the mineral rights, closing up unprofitable workings, developing the rich veins, turning the energy of the coal into electricity at the mine head, saving the valuable by-products, getting a vastly greater percentage of the good of the coal, and distributing it more cheaply over wires than they can over long miles of costly rails. Ministries will rise and fall over the wisdom or unwisdom of plans and proposals. Much the same sort of thing is apt to happen here. The lack of coal comes home to voters much more directly than theoretical considerations of questions like the tariff. The next Presidential election may turn on it.

These are some of the practical things involved. Even more practical is the question of industrial conflict which, unrestrained, is apt to lead dangerously near to revolution.

We have brains enough and goodness enough to settle these things with wisdom and justice. We hold it a part of Christianity to help settle them. When the best way is indicated the mass of our people will not consent to failure because, forsooth, it may take some business away from some coal carrying road or because it may put some labor agitator out of a job.

* *

FOR THE WOMEN TO SETTLE AT SYRACUSE

THE Woman's Missionary Association at Syracuse will have to deal with the question of the Clara Barton Home. So far the project has been a child of the Association. The question now is, shall it be cut loose and allowed to shift for itself? In our opinion it might be easier for the Clara Barton Home to be independent, but it would not be easier for the Missionary Association which started it. An independent association like the Sargent-Murray-Gilman Association at Gloucester, with classes of memberships and voluntary donations, could raise all the money necessary to operate this home. It would put the project in the hands of people friendly and interested. It might result in a quicker use on a broad scale of the resources there.

But, on the other hand, it would be a step in the direction of multiplying organizations, and we have enough organizations. It would add to the number of financial appeals, and sound policy indicates concentration along this line. Most unfortunate of all, it would take from the Woman's Missionary Association what is likely to be a valuable asset and talking point. When the Clara Barton Home is understood better, when it is used for some type of summer philanthropy, when stories become available of the good done some tired mothers or little children from the hot cities, the Woman's Missionary Association will find, what every other religious and charitable organization in the country has discovered, that money can be raised more easily for that kind of thing than for anything else.

We are for organizations cutting their committees loose and bidding them God-speed when it is better for the subsidiary to go. We ought to be unselfish. We ought not to hang on because of pride of ownership. But in this case we see no reason why the Woman's Missionary Association, which has

backed the project through hard years, should not reap some of the glory sure to come, and find some of the larger opportunities for service in the good years. That is what its Social Service Department is for. Only it can't be both a subsidiary organization and an independent one. It must be one thing or the other. The women at Syracuse will have an important question to decide.

* *

THE CARY PLAN

THERE is a continuation of the good news from Japan. The Universalist Mission has purchased a site for a new church, not far from the Imperial Palace. There are plans shaping by which the new Perin-Cate Home may get a free site close to one of the universities. There is clearer understanding of the noble work carried on by Nagano at Nagoya, and better team work between him and the rest of the Mission. There is a new work at Osaka and greatly increased work in Tokyo and other mission points. There is a more self-reliant, determined spirit in the old Tokyo church, holding services in a temporary barrack on the old site where earthquake and fire destroyed the church we had, and a desire to go on there with the work they are doing irrespective of plans for a new church.

There is a church started at the Blackmer Home. There is an appealing summer work organized at Shizuoka and in Tokyo, sending children out into the open country, making an impression upon them at an age when it counts, adding to the joy of childhood, giving them health and strength.

"The times and conditions are different," says Mr. Cary, explaining the new spirit and the new success. "The times were ripe for our work," he goes on. There is no disparagement of others. There is no boasting and no mock humility. An honest, fair, able, modest, Christian gentleman is reporting.

He has "less faith in buildings," and "more faith in teachers and literature." He goes back to the ideals of Mark Hopkins. Wherever there is a man who has our views and our spirit anxious to work, "the Cary plan" is to start him going, help him along, test and try him, and let mission buildings, churches, settlements, social centers, come if they can and will. He lets down his bucket where he is. There is a shrewd practical side to all this as clear as the idealism.

And yet he does not disparage buildings. In the same breath, he is talking about another building on the grounds of the mission home where he lives. His tennis court might have to go—although he does not mention this—but there are classes overflowing all the downstairs rooms, creeping upstairs, eager young men and women hungering for knowledge.

It is a good time to build. Previously we have built when prices were at the peak. Now they have struck bottom. We can get more for our money now than for years past. We had better start before the inevitable upward trend. He cites all the things we could get for the $100,000 in the Five Year Plan.

We urge careful reading of the interesting article by Roger F. Etz, General Secretary, in this issue of the *Leader*.

The noble spirit, the brave endeavor, the fine team work, the real achievement, which he describes make a good tonic for all of us.

Cary has considerable faith in the Universalism of Universalists. He finds that in work among the 200,000 students in Tokyo, those reached with Christian ideals scatter all over the country after their graduation, going to live in communities where there is no Universalist church. They therefore join Congregational, Baptist, Methodist or other churches. In one sense our Mission is working to make members for these other churches. Cary does not care. He says:

"While we will get no credit, the kingdom of God will grow. I am working on the theory that our primary interest is the kingdom of God and the future church of Japan. I am planning this and other things in the belief that the people home would approve."

* *

COURAGE IN RELIGIOUS EDUCATION

WHEN the *Christian Century* declared that this fundamentalist-modernist controversy would have been safely passed twenty-five years ago in this country as it was in England, if modernists had been bolder, it might have added that the place to make wise, constructive, loving boldness count the most is in religious education.

Our observation compels us to believe that there is more timidity in the Sunday school than anywhere else in the church. Poorly trained teachers who don't know account for part of it. Timid leadership accounts for more. The place where the so-called battle between science and religion can be ended once for all is in the Sunday school. The true nature of the authority of the Bible, the true place of Jesus in history, the divinity of all knowledge, the religious nature of all useful service, the pettiness of denominationalism, the fundamental necessity of "doing the will," should be made clear as young people grow up.

It is a heavy responsibility which those church schools have to bear which teach a whole set of ideas young people have to cast overboard when they get to college. Too often they cast faith overboard at the same time.

Whatever the excuse that can be made for so-called orthodox Sunday schools which fail along these lines, that excuse can not be made for Universalist Sunday schools.

People come to us expecting intelligence, honesty, frankness, boldness, along with the noblest type of faith. They do not always find it. Too often they find us trying to curry favor with some board or some church by keeping to ourselves the truth which might be the key to an existence otherwise a riddle. We must find out. We must speak out. The General Sunday School Association has a responsibility here. It is sending over the country a noble literature. It must with that literature send the ringing message, "Teach always in the divine light of modern knowledge." And above all, let us not be so ignoble that we refuse to fraternize with those who are misunderstood and unpopular because they have been truthful and bold.

Dr. Gordon's Notable Autobiography*

WE desire to call especial attention to a book just from the press, "My Education and Religion," by Dr. George A. Gordon, minister for forty-one years of the Old South Church in Boston.

The book is first of all the story of an unusually interesting and magnetic life, which has been lived in one of the great centers of thought and action. Then also it is the clear statement of a modern-minded man as to what constitutes education and religion. In writing an autobiography, he takes up the questions, "How did I get my education?" and, "What is my religion?"

Inasmuch as he is Scotch, came to this country in 1871 at the age of eighteen, made his way to the Bangor Theological Seminary, then to Harvard College, served Congregational churches at Temple, Me., Greenwich, Conn., and Boston, Mass., and has attained great distinction both as a writer and preacher, we would expect him to have something important to say on these subjects, and he has.

And inasmuch as he is one of the richest personalities in the ministry, abounding in humor, bubbling with good will, exceedingly able, independent and stubborn, frank and fearless, and inasmuch as he has had many contacts with interesting people, we would expect the pages of his autobiography to be alive, and they are.

Mr. Wm. F. Whittemore and Mr. Faris Greenslet, whose "persistent encouragement," as he says, resulted in his writing the book, deserve well of all who like memoirs full of vitality and charm.

The Famous Installing Council

It is difficult for those of us who see Dr. Gordon to-day, attend services at his church and find it crowded, go to anniversaries where the entire community unites in expressing love and honor, to realize what he faced when he came to Boston as minister of the Old South Church in 1884. He had a head-on collision with the stern old New England Calvinism. The first ten years of his Boston ministry were years of conflict in striking contrast to the happy pastorates at Temple and Greenwich and the thirty years in Boston which followed this stormy decade. He won his battle, and this book, with its revelation of his bigness, courage, humor and charm, unintentionally shows us how and why.

"What possible interest," says Dr. Gordon, "can there be to-day in an installation of a minister, in the Old South Church in Boston, that took place April 2, 1884? There may be some amusement in this event, and the event itself may suggest other bits of amusement. For it must never be forgotten that religion and humor are close friends, and theology, the most serious and grand of studies, has ever been accompanied with comic incidents. When Massachusetts was greatly agitated over the question whether man has or has not the natural ability to obey God, whether sinful men have any part in their conversion to righteousness, an ecclesiastical council for the examination of a young minister was as exciting and absorbing as the theater at its best. Both sides, believers in man's natural ability to fulfil the law's demands and deniers of this supposedly dangerous doctrine, fell upon the young minister with holy fury, each determined by logic to win a new witness for the faith about which the saints were sadly divided. On one occasion the pastor-elect, as he was called, allowed himself to be led to the affirmation that the sinner has a part in his conversion, whereupon the question was flung at him from the other side: 'What part? Did the man with the withered hand, whom Jesus healed, have any part in the healing?' After a pause, during which the excitement was intense, the young minister answered, 'Yes, he had a hand in it.' Then logic dissolved in laughter.

"Another case may be cited in which the fierce examination ended in a still more obvious relief to feeling. After an extended and severe test, ranging all the way from the eternal purposes of God to the bliss of the righteous and the woe of the wicked in the world to come, the exhausted candidate was asked if he were willing to be damned for the glory of God. This was more than he could bear. His answer was that he was not willing to be damned for the glory of God, but if it were for the glory of God that this ecclesiastical council be damned, he would in no way raise any objection."

Dr. Gordon's ability to see the real worth of the men who opposed him comes out in the following:

"The men who composed that council," writes Dr. Gordon, "ministers and laymen alike to the number of sixty-six or so, believed that there was something sacred in human life. The worst type of man is the person who sees nothing to revere, nothing to care for, or in any way to regard, in human life." Dr. Gordon saw, through the obsolete forms to which some of his examiners clung, the noble content of their faith. That carried him a long way then and has ever since. It in part explains his victory.

"Up to the time of my settlement here," says the author, "especially in New England, the New England Calvinism had ruled every pulpit in the Commonwealth. Only one type of minister should be acknowledged. This was the issue before that council. The members of the council could have compromised, as I learned from the outside afterward; they could have decided that, all things considered, this man is satisfactory, and we will pass him. But no; the liberal men would have none of that. The result might have been unanimous if the council had gone upon a compromise. The liberals said: 'This man believes in God, the Father of Jesus Christ, and he believes in the program of Jesus for the help and salvation of man, and he is going in on his record, New England theology to the contrary notwithstanding.' They fought that battle; it took them three long hours to do it, and they settled that question for all time. There has not been a word upon this subject since in any council. It seems a small thing,

*My Education and Religion. George A. Gordon, D. D. Houghton Mifflin Company. $4.00.

but look at our Presbyterian brethren, going through what we Congregationalists went through and finished forty years ago. Look at the distemper of the Presbyterian body. Dr. Fosdick must not be allowed to preach in a Presbyterian church unless he subscribes to the Westminster Confession, a faith which no intelligent man who knows anything about the world he is living in to-day could possibly accept. It contains 'the doctrine of reprobation, that God made some men to be saved and some to be damned.' That is the Westminster Confession. Now I say the Presbyterians are having it a great deal worse than we had it, and they are forty years behind. But even so, I have a great deal of respect for the conservatives and their fundamentalist followers, because they recognize that there is something in the faith and the life of man of infinite moment. They deserve respect and respectful regard, because life is not empty to them. They would go to the stake, these men, for what they believe, and we believe, as they do, that life has infinite worth from God in it, that it has a treasure in it which all honest men ought to do their utmost to conserve. They have not yet come to the other point, the Presbyterians have not, of saying: 'You fundamentalists have a perfect right to preach in a Presbyterian church if anybody wants you to preach there, but you have absolutely no right to prescribe one type of theist, one type of Christian, one type of prophet of the Gospel of Jesus Christ.' They have not arrived. They are forty years behind, and that old council looms to-day with its great meaning, that for Congregationalism over the whole country there is room for every man who recognizes in Jesus Christ our Lord the revelation of God and His program of help for man.

"Nothing in our history was more complete in its effect than the work of that council. There followed several other installations within a year or two, and I attended to see what might be done. Nothing was done. The pastors-elect were far more careless in expression than I was, and yet they sailed through the straits, not a shot was fired from any fort, and not a rock was struck in the channel.

. . . . . .

"The humorous side of the council that examined me was so obvious that it was with difficulty that the pastor-elect could be entirely serious. There was great excitement in the council, evident alarm at what the Old South Church had done, resentment, too, as if the advice of wise men had been disregarded by the church, and an attitude toward the young minister of cold courtesy, covering a suspicion that he was an unworthy adventurer, without true faith, with spiritual credentials altogether inadequate. The candidate felt that he was in the presence of men panic-stricken, half-wild; and therefore as facing the inevitable he was completely calm; he made no effort to persuade, but did all he could to be sincere and clear. On the question of the Being of God, the Person of Jesus Christ, the Holy Spirit, the value of the Bible, the eternal distinctness of the righteous and the unrighteous life, and the purpose of the minister to endeavor by the grace of God to save souls, and to lead them in the hope of a new heaven and a new earth wherein dwelleth righteousness, there was no trouble. One would imagine that this should have been enough, but it was not; it was a mere unimportant incident when what was left out was considered. The New England theory of the Atonement was set aside, and the everlasting punishment of the wicked was not affirmed. What these good men were concerned about, what stirred their souls with a great and holy fear, was the New England scheme of Divinity. The Gospel of Jesus Christ might be affirmed, but that did not count, because it could not take care of itself; it was impotent without the guardianship of New England Calvinism.

"Here was the humor of the situation and close by it the fountain of tears. Few things have I seen more amusing, few things sadder, than this utter failure on the part of able and good men who had given their lives in Christian service, in the just perspective of the values of the faith which they held and preached. I speak of the conservative leaders, noble men they were, heroic in a way, but without insight into the most precious possession of their race, without vision in the Kingdom of God. One delegate asked me if I believed in a personal Devil, evidently thinking that a more serious thing than the question of a belief in a personal God. In the failure to affirm the everlasting condemnation of those who died in their wickedness, and the New England theory of the reconciliation of God to man and man to God, the moderator of the council, who had consented to offer the installing prayer, withdrew his consent, and eighteen members of the council voted against my installation. The humor and the pathos of the whole affair lie in the perverse perspective of spiritual reality characteristic of these good men."

The Disputants Who Lost Their Supper

The ability of the young pastor to see the funny side of unpleasant things is illustrated in the paragraphs which follow:

"Another amusing incident related to the superb supper prepared by the Old South Church for the council and invited guests. The council went into secret session about five-thirty in the afternoon. The supper was set for six-thirty. At that hour the council was still in debate. The committee in charge delayed till they could delay no longer. The invited guests, representing all religious denominations, were escorted to the dining-room and partook of the supper. Speeches of welcome to the new minister were made, and greetings extended by Phillips Brooks, and others. Still no council appeared. At a few minutes before nine o'clock the result was given out, forty-eight in favor, eighteen against installation. All were tired after three hours of debate, and all were somewhat out of temper to find the supper had been eaten for them, that only cold fragments remained. I fancied when the council assembled for the installation service that the light in the eyes of those who fought for me signified that they wondered whether I was really worth it all, while those who lost had two disappointments: they had been beaten, and they had lost their supper! Under the circumstances, the service did not impress me as inspiring. A small blizzard was raging without, an equal moral chill reigned within. Dr. Tucker's fine sermon I recall,

delivered as a tired eagle might fly against the wind; Dr. Herrick's admirable address to the people of the Old South Church, containing generous but audacious words of prophecy concerning the young minister; Dr. Merriman's prayer as substitute for Dr. Webb, which gave one the feeling that there was still one man left who could honestly pray for me, and Dr. Barbour's charge to the minister. He had been my teacher in Bangor, and with great caution made this statement: 'All signs will fail if you do not make a good minister of Jesus Christ to this people.' To be sure, this did not carry far, but it was good as far as it went. It was close to twelve o'clock when I pronounced the benediction as minister, duly installed, of the Old South Church in Boston. When I retired for the night in the parsonage, I felt as if the council had done its best to place the tower of the church upon my chest. It was another instance of the ridiculous panic and cruelty of which good men are, in times of excitement, all too capable.

"The council did not kill me, because I was able, after a night's rest, to laugh at its wild absurdities and strident nonsense. There were, of course, many splendid men on the council, who knew the significance for the denomination of the occasion, and who fought this battle with conspicuous skill, and by their victory obtained a lasting peace for New England Congregationalism."

Education of Dr. Gordon

Practically every chapter in the book deals with the subject of education. All life to Dr. Gordon is an education. He picks out a number of the main factors which go into the training of a man and hangs his own interesting memories upon them: "Inheritance," "The Influence of Nature," "First Lessons in Metaphysics and Logic," "The Scottish Public Schools of Sixty Years Ago," "The Discipline of Immigration," "College and Great Experiences," "My First Parish," "The Sense of a Mission," "Marriage and Home," "Praise and Blame," "Education through Friendship," are all chapter headings and all describe the things which go toward the development of mind and heart.

Back in the old home in Scotland, "poverty, toil, hardship," bound him and his mother together in dearest and happiest friendship. He shows us the country, its stern and rugged mountains, its lovely glens, its self-respecting people winning a livelihood, scanty but decent, and how through the public school system there came the intense respect for learning which characterizes the Scotch. He shows us the relation between the hard lot of the average Scotchman and the strain of melancholy in him, and describes the outlet religion furnishes for the vast majority. In all their struggle for existence they developed self-respect and sympathy, "the marks of the lady and gentleman."

It is a relief to find a clergyman who can write with perfect frankness about the whiskey drinking Scot and the praying Scot who lived side by side. Sometimes they were one and the same. There is no apologizing for the customs of fifty or sixty years ago. Nor does he apologize for later giving a distinguished scholar spent with travel and half sick a stiff dose of whiskey before he went on the platform. Probably there are people who will quote such an incident without quoting the fact that neither Dr. Gordon nor his family either before or since prohibition have been users of such things.

He gives tender and affecting stories of the old days in Scotland. His Sandy Barnet, "who lifted kindness before him as the greatest human excellence," is one of the vivid sketches of the book. Those who know his beautiful and uplifting sermon on "The Grace of Kindness," published in "Through Man to God," see here where the sermon started.

The story of his relations with his own mother one might have difficulty in reading aloud. There is plenty of reserve but a depth of feeling which will go straight to the heart of every mother and every son.

Dr. Gordon does not mince words in speaking of the austere theology and Sabbath customs of his native country. It was "unlovely" to the boy. But the sense of God in it makes it "impressive and moving in its somber strength" viewed over the expanse of years. The book is full of delightful stories like the following. Speaking of Sabbath observance he writes:

"It was a duty to penalize one's self, one's family, one's friends; it was a duty to be intolerant and even censorious in regard to all who might differ in opinion as to how the Sabbath ought to be kept. The familiar tale is true to life of the dear old lady who administered a sharp rebuke to a young man who had broken the letter of the law as to Sabbath-keeping, and who defended himself thus, 'The Lord allowed his disciples, in going through the cornfields, to rub the ears of corn in their hands and to eat them on the Sabbath,' the reply to which was, 'Aye, I ken that, and, to tell ye the truth, I never thought any the better of the dear Lord for his behaviour on that day.' "

Dr. Gordon was fortunate in having great teachers at Harvard College. Three of them, and their service to him, he describes with some detail, one with delightful citations from their letters: Prof. George H. Palmer, William James and William Watson Goodwin. The great thinkers to whom these men sent him, the fascinating studies in history and philosophy they inspired, the wide reading and persistent thinking for himself to which his work in Harvard College led—all are admirably described. Appreciative as he seems of athletics in his chapter, "Pre-Moral Religion: Athletics," he shows that he found something beside athletics and a good time in his own college course.

Of President Eliot, Dr. A. P. Peabody, and Phillips Brooks he writes with deep feeling and great charm. Brooks was the preacher he went to hear while he was a student at Harvard. Brooks was at the height of his popularity when Gordon came to the Old South, just across Copley Square from Trinity Church. There grew up a strong friendship between the two men, and it was Brooks who officiated at Gordon's wedding. On many other occasions, Gordon spoke at Trinity and Brooks at the Old South. There was a union Good Friday service at the Old South at which Brooks always was present. Those familiar with the early history of New England, the

intolerance of the Puritans for the Episcopacy, the struggles of King's Chapel, the first Episcopal church, as it was then, to get a footing, will find this later chapter of history as related in these memoirs of surpassing interest.

Their friendship does not make Dr. Gordon lose his perspective in discussing Brooks. From Brooks he gained no single idea he did not have before, but Brooks to Gordon in spite of that is the greatest preacher of all time.

Among the delightful letters which add interest to the book is the following from Phillips Brooks, written upon receipt of young Mr. Gordon's note announcing his engagement to be married to Miss Susan Huntington Manning, daughter of Dr. Jacob Merrill Manning, his predecessor in the ministry of the Old South:

233 Clarendon Street, Boston.
Friday morning, January 24, 1890.

My dear Gordon:

I rejoice in your great happiness with all my heart. The morning mail has just brought me your letter, and I want at once to tell you how very glad I am. Little did I dream last night, when we sat and talked of Dr. Alden and other trifles, that all this was in your heart, and that we were so far away from you all the while. How blind we are. And yet I fancy that I did feel that there was something different from what had been, and can feel now that the new world which was with you was also unconsciously with us as we sat in your presence. I dare not try to tell you how sacred your happiness seems to me. Only you will believe that I rejoice in it profoundly and let my thought wander through the life which is opening before you, with thankfulness to our Father that He has been so good to my friend.

It makes me very glad that you should wish me to have part in your joy and should have told me of it in such warm and friendly words. There will be many who will be very thankful for you, but no one of them will value his privilege of saying so to you more than I do. And the promise which you give me that I may have part in the fulfilment of your happiness by marrying you in June gives me the greatest pleasure. If I am here, as it now seems likely that I shall be, I shall count it a great privilege to do that service for you and Miss Manning.

Will you give her the assurance of my most earnest congratulations and regard? I hope that she will allow me to come and see her that I may ask her to count me as her friend also.

May God ever be good to you, my dear friend, as He has been.

Affectionately yours,
Phillips Brooks.

There are many stories in this book, funny, pathetic, dramatic, informing. They deal with the great and the humble.

The stories that are autobiography cover a wide range. They relate to the education and the religion of one of the famous men of to-day. They picture, incidentally but no less powerfully, the rise of a poor immigrant Scot, from a station where he did the hardest manual work, and knew what it was to be so poor that he was often hungry, so friendless that he was cruelly cheated until his native Scotch strength asserted itself, to the high station he fills now. There were the people who stretched out helping hands without whom Dr. Gordon would not be Dr. Gordon.

As Dr. Gordon writes of his relations to Rev. and Mrs. Luther H. Angier, one thinks of the tribute Neesima, the Japanese, paid in his autobiography to Captain and Mrs. Alphaeus Hardy because of the chance they gave him in life.

One of the admirable illustrations in the book gives the beautiful face of Mrs. Gordon. Not the least interesting of the chapters is that which tells of "Marriage and Home." The tribute to the part played by the true minister's wife is noble and illuminating.

A Visit to Chillon

Herbert E. Benton

A VISIT to the Chateau de Chillon, a twelve minutes ride out from Montreux, on Lake Geneva, gives to minds somewhat depressed and made anxious by the stupendous problems and parlous condition in which humanity flounders so planlessly, real ground for hope and confidence.

In the mass, when men are swayed and impelled by those powerful, blind emotions which are somewhat explained under the inclusive phrase crowd psychology, mankind may still be cruel, may strangle thousands mercilessly by poison gas, may drop bombs upon defenseless women and children, but acting as individuals we certainly are not so fiendish in our treatment of our enemies. Stories sometimes leak out of the water cure, and solitary confinement in loathesome cells, but these need only to become known to be condemned unreservedly by a more humane public opinion.

In those old days such tortures were common as to chain a man to a pillar for four years in a dungeon, as was the fate of Bonivard Prior of St. Vincent's, Geneva, who was thus found in a dungeon in this very castle in the sixteenth century.

Men to-day do not lie on stone beds set at an angle of 40 degrees. Nor do they wear iron collars, nor are they thrust far down into rocky tombs—at least so we trust.

Our prisons do not maintain a gibbet for political victims only a few yards from an embrasure in the wall through which the bodies are heartlessly thrown into the lake, as was true in Chillon. And Chillon is not particularly famed for its barbarity. Others have an even more unsavory reputation.

Yes, one comes from such a place to the open air with renewed anticipation that, while at close range the race of men seem almost impossible, yet at long range we do see "the steady gain of man." Lords no longer have their castles where they wreak private vengeance by hideous torture upon their enemies. If man could take the long stride that has left far behind such monstrous methods, is it too

much to hope and believe that ere long he will make another stride, even more important, and leave behind his present monstrous methods of settling quarrels between nations, which are merely groups of men acting collectively?

In Berlin we saw the military museum filled with examples of this gentle art of killing, from the pikes and maces and swords, down through, or up through, the arquebuses and muskets and smooth-bore rifles to the field guns and mortars of the last century, and the big howitzers and Fokker airplanes of the World War.

Hasten the day when all armories, as that in Berlin, shall be simply museums, to which we must go if we wish to see any such instruments of torture.

We have been impressed with the changing scenes, militarily speaking, of our pilgrimage. In England many soldiers in the streets, on the buses, in Germany no soldiers, in Czechoslovakia soldiers again, in Austria none, and once more in Switzerland soldiers.

May it be that the Allies, at Versailles, builded more wisely than they knew, and in compelling Germany to disarm were but blazing the path they themselves must follow if they are to live?

For Germany is disarmed, all reports to the contrary notwithstanding. Though every German had a rifle concealed in his home, as I heard the proprietor of a hotel at Interlaken say this morning, wars to-day are not fought with rifles, and no nation can build a fleet of bombing airplanes or of battleships, or assemble large stores of poison gas, and keep the world in ignorance.

Breathe easily on that score. Germany is disarmed, and glad she is relieved of the burden of great armaments. And out of her humiliation methinks will spring a new spirit of victory, the victory of peace and harmony for all nations.

En route from Interlaken to Geneva, Aug. 9.

Communism and Christianity

Frank Oliver Hall

"THERE are two forces at present struggling for the mastery in the world, the one Christianity and the other communism."

That statement, widely quoted just now, seems to me silly to exasperation. One might as well talk about a conflict between Christianity and agriculture, or Christianity and cooking-stoves, or Christianity and entomology, as a conflict between Christianity and communism. They are not mutually exclusive.

I am not a communist nor a socialist nor a somnambulist nor a psychoanalyst, but I insist that I might be any one of these and still be a Christian. "The disciples were called Christians first at Antioch." That is, a Christian is a disciple, a learner of Jesus. Jesus himself laid down a test of discipleship. "Herein shall men know that ye are my disciples, if ye have love one to another." Is there anything incompatible between being a communist, learning of Jesus, and loving one's fellow men?

What is a communist? He is one who believes in "having all things in common." One has only to read the Acts of the Apostles to learn that this is exactly what the first disciples of Jesus did. "They had all things in common." Apparently the plan did not work. It has been tried many times since and has not worked. But the failure has not been due to a defect in the plan, but to a defect in men. Among a race of men who had entirely fulfilled Jesus' test of discipleship and had perfect love one to another, communism would be the ideal arrangement.

Indeed, as far as love prevails, things are held in common. The pronoun *my* gives place to the pronoun *our*. In a really fine family, where mutual affection rules, almost everything, except tooth brushes and such articles, is common property.

When some child who has not graduated from animalism begins to howl, "He has my toy," the patient mother, who has graduated, explains that it is the act of a kindly gentleman to let the brother have the toy if it will give him pleasure. Communism. So when a guest arrives, the host says, "Please make yourself entirely at home. The house and everything in it are yours." Communism. In such a family the husband and father does not talk about "*my* money;" the wife does not warn others not to touch "*my* furniture;" the children are not incessantly quarreling and grabbing "*my* things." They have things in common. So with a community. The more civilized the community the more things are held in common: common schools, common streets and sidewalks, common parks and play-grounds, a public (common) library, and so on and on. Communism.

Now to say that there is anything incompatible between all this and Christianity, is nonsense.

There are whole orders of living creatures, vastly outnumbering the human race, which have made a success of the communistic commonwealth. Sir John Lubbock and Grant Allen declare that ants, bees and wasps rank next to man in intelligence. They are all communists. Imagine a community of human beings organized on similar plans; would it necessarily be unchristian?

Indeed, such organization has been attempted many times since the first disciples of Jesus tried the experiment. One of the most interesting of these attempts was made under the leadership of perhaps the greatest man that the Universalist Church has produced. I refer to Adin Ballou. Some time when you are driving through Hopedale pause long enough to view the fine bronze statue erected in memory of this predecessor of Tolstoi, and then go home and read his intensely interesting autobiography. You may not be converted to communism, but you will surely be convinced that Adin Ballou was a brave, intelligent, devoted disciple of Jesus.

But this Hopedale experiment, like that described in the Acts of the Apostles, and many others from

that day to this, was not a success. Why? For the same reason, as one of our old farmer preachers once said, that "you can't cord crooked sticks." To make a symmetrical wood-pile one must have symmetrical sticks of wood. To make an ideal community we must first have ideal human beings. Adin Ballou found this out to his sorrow. The lazy members of his community insisted upon lying down and being carried by the industrious members. So he had to reorganize his community on the principle: "If a man will not work neither shall he eat." If the Civil War had not occurred in the midst of the reorganization, and his only son and dearest disciple had not died, perhaps the end of his fine dream would not have been so pathetic.

In Russia they seem to be passing through a similar experience on a mighty scale with still more tragic results. But what I insist upon is that Russia has exactly the same right to try an experiment in communism or socialism that America in the early nineteenth century had to try an experiment in democracy. Our experiment has not been the complete success that Franklin and Jefferson dreamed it would be. Witness the disgraceful administration of most of our large cities. But even at that, democracy is better than autocracy. By the same token Russian communism can not possibly be worse than the Russian absolutism described by George Kennan thirty years ago. At any rate there is no more a conflict between communism in Russia and Christianity than there was between democracy in America and Christianity.

I have no confidence that communism or socialism will work. As my old friend George McNeal, himself a working-man and a lover of his class, once said, "The average human being is about as well fitted for a socialistic commonwealth as a Comanche Indian is to enter Harvard College." Curiously enough, Harvard College was founded, among other objects, to educate Indians. But they were not ready for such an institution. Human beings are not ready for communism. It ought to be the business of the Christian Church to get them ready as soon as possible.

"Closeups" from Japan

Roger F. Etz, Secretary Board of Foreign Missions

THINGS are doing in our Japan Mission. Reports and letters just received give a stirring moving-picture view of progress, accomplishments and future policies. From these we can take only a few outstanding "close-ups" to bring out the essentials.

A New Church for Tokyo

The most important item of physical fact is—a site has been secured for the new church in Tokyo. The Council meeting in July decided that something must be done at once toward a new church. The old lot where the barracks now stands was not large enough for the developing work. The city has taken ten per cent of it for wider streets and no more land could be bought in the vicinity. Search was made, and finally a lot of about 11,500 square feet was settled upon and purchased on the lowest real estate market in years. Mr. Cary thus describes the lot: "It is in the city proper, near the Imperial Palace; twenty minutes from the center of the city. The lot is open on four sides. At the back is a regular, narrow, Japanese street, at the north side an eighteen-foot street, in front a thirty-foot street, and on the south the extensive, park-like grounds of a military academy. There are many trees on the property and there is fencing on two sides. The immediate neighborhood is a splendid residential section—within five minutes are multitudes of people, thousands of children, everything waiting and no other church nearer than half a mile."

The architect is being asked to draw the plans for the building as a whole. The kindergarten part, which will be the Ohayo Kindergarten, will be built first and used for all of the activities of the church, Sunday school and kindergarten for the present.

As the work grows and funds are available the rest of the building will be erected. A minister's house will be built also, that the resident minister may be on the ground near his work. Just now both materials and labor are cheaper than in many years. We shall get much for the money we can spend.

Japan Conference Meeting

The Japan Conference, which includes all of our workers in Japan, both Japanese and Americans, met in Tokyo in July. A reading of the minutes, while interesting, does not give as good a view of the meeting as do the letters of the members. It was a happy family gathering, animated by the desire to decide things in the wisest way for the larger work, and forward-looking in policies and plans.

Reports received were most encouraging, showing progress in nearly every line. The regular work of the churches and the Blackmer Home has been going on as in the past, but far greater work is being done to-day than ever before. Better equipment at Shizuoka and the Dojin House, better local support on the part of the people, the fruitage of the teaching of Dr. Ayres and his predecessors, a better spirit of co-operation between native and foreign workers, the assistance of some interested lay-workers from America, and, above all, the vision, enthusiasm, consecration and self-sacrificing service of Mr. and Mrs. Cary and family added to those of the older workers in the field—all this has made possible the progress noted.

Tokyo

The work has been carried on in the barracks church as before with an average attendance at morning services for fifty-two Sundays of forty-five and at Sunday school of eighty-one. Kindergarten, young men's clubs and classes, Ladies' Aid, and various other church activities are going on in what Mr. Cary describes as "the most disreputable building used for church purposes I ever saw."

The Dojin House has made possible a fine new work at the Blackmer Home, including church and Sunday school and community service of many kinds in addition to the kindergarten. The Blackmer Home has continued its splendid work with twenty-four girls enrolled as members. The workers and the girls of the Home find time to help with church and Sunday school and various kinds of class and club work, thus extending their service beyond the Home circle.

The Tokyo Church has carried on fresh air camp work this summer under the direction of Mr. Kawabata. A house was rented on the riverside and

MISSION MEETING, JULY 7, AT BLACKMER HOME

At back, Mrs. Rowe, with Mr. Ike at left and Mr. Mizumukai at right. Mr. Ike is lay delegate from Tokyo. Mr. Mizumukai is new worker in Osaka. Mr. Cho, our theological student, is at right below, then Mr. Bibber, Ito, Nagano, Kawabata and Cary. Lower—Mr. Stetson at left, Mrs. Yashioka (Matsu), Mrs. Cary, Miss Tower, Miss Kent.

groups of ten children were taken there for four or five days each, giving them the best of food, with fresh air and supervised recreation.

The day before one group was to return home it rained very hard. The children prayed that it might keep on raining so they would not have to go back.

One other center of missionary activity has developed during the year—the Missionary's House. This was built as a private home for our missionaries, but it has been anything but "private." Since Christmas, 1924, the Carys have entertained more than 1,500 people in their home, in addition to many others who have come there to play with the children or to take lessons in English. A Sunday school was started in the fall with one Chinese girl. On July 5, there were present at this school forty-eight Japanese, one Chinese and one Korean.

Mr. Cary has a discussion class of boys and men with an enrollment of twenty-nine. There is a Clara Barton Guild of nineteen members—all with dues paid. In addition there are lessons in English, sewing and helps of various kinds given by all of the members of the Cary family.

What of the future in Tokyo? The new church will open many new fields of service for our workers. It was originally intended to sell the old property when the new one was purchased. The workers at the old church deplore this and now want to keep up Sunday school, kindergarten, and regular services of various kinds at the old location. Perhaps, therefore, we shall in the future have these two centers instead of one as we had planned.

The Perin-Cate House for Young Men, which has been functioning very meagerly in small quarters, has not been forgotten. Negotiations are under way to secure the contribution of sufficient land by some university where this building may be erected and be put to use.

A new building on the grounds of the Missionaries' House to care for some of the activities being carried on there will soon be a necessity.

With the $100,000 for Japan from the Five Year Program, the new church, the Perin-Cate House, remodeling the barracks for a more permanent work, a building at the missionary's house, would all become realities. Our workers in Japan are urging us to "step on the gas."

Shizuoka

Mr. Stetson and Mr. Terasawa in co-operation are making the fine plant in Shizuoka of real service. Regular work, as in the past, has been carried on here, including church and Sunday school, kindergarten, Sunday afternoon play and story periods. Classes of various kinds are held in the building.

One new feature this summer shows progress. Mr. Terasawa, although excluded from the ministerial fellowship, is president of the City Sunday School Association. Under his leadership, this Association has taken groups of children to the seashore. Our mission has purchased and loaned two tents for use in this work.

Shizuoka needs a house for its missionaries and a heating plant for the church. These must be kept in mind in making plans for the future.

Nagoya

At Nagoya, Mr. Nagano is doing a work with an emphasis different from the other places in that he has been most interested in social and community activities and less given to regular church and Sunday school work. His report shows that he conducts both church and Sunday school services, but that in addition he is interested in reading and music clubs, meetings of liberals, Christians and others, young men's clubs and a Pure Talk Society which has continued twenty years with meetings once a month.

One fine tribute to the quality of Mr. Nagano's work in the past is a statement by a former Y. M. C. A. secretary in Nagoya that "all the social workers and labor leaders of Nagoya (a city as big as Buffalo) were developed in the dining hall which Mr. Nagano started."

Nagoya needs a church and parish house, or community center, and a missionary to look after the religious services while Mr. Nagano cares for the splendid social work he has done and can do.

Osaka

A new work undertaken in the spring of this year is at Osaka. Here a liberal minister, not yet in our fellowship, Mr. Mizumukai, opened a Saturday school on June 6 with twenty-five pupils. In two months an enrollment of fifty was made in a Sunday

school in addition to work on Saturday. Church services are held with an average attendance of eleven this summer.

Mr. Mizumukai teaches five and one-half days a week to support himself, as he receives no salary from our mission. Plans for the fall and winter call for increasing Sunday school and congregation and, under the leadership of Mr. Cho, a Korean, studying in Kyoto for our ministry, starting some work for Koreans in Osaka; also a young men's club of college and university students and a girls' club or class in a near-by normal school.

Relief Work

Out of the balance of the relief fund sent to Tokyo at the time of the earthquake, appropriations have been made this year not only for work through our own agencies but also through non-denominational institutions. Some of this has gone to deserving persons, some to societies engaged in Christian Social Service such as the W. C. T. U. settlement, some for relief work among the victims of the Nippon fire, some to survivors of earthquakes.

At a place near Kyoto and Osaka an inn was destroyed by earthquake and the inn-keeper's wife, a devoted Christian, crushed to death in its ruins. The site on which the building stood was given as a site for a Christian church as a memorial to this good woman. A Congregational church is being built there, but to help out in the emergency our Mission made a small contribution which will buy mats for the building. "The congregation will thus rest on Universalist foundations."

The Council asks that the relief fund be perpetuated, as there are always calls for this kind of work. Not only does the fund render real help in emergencies but it gives our church standing with other Christians and real influence with the Japanese.

Needs

The needs in Japan are:

First, church buildings in Tokyo and Nagoya; a building for the Perin-Cate House; homes for missionaries in Shizuoka and for ministers in Tokyo and Nagoya.

Second, an increase in contributions for the Japan work so that the total budget submitted by the Japan Council may be voted, amounting to $15,000.

Where are we getting more for our money than here?

Third, special gifts immediately for a Literature Fund to allow the publishing of new literature in Japan. One State Convention has voted $300 for this purpose provided the Board of Foreign Missions raise $1,200 additional. Plans are worked out awaiting funds to put them into operation.

Fourth, a man and wife for missionary work in Nagoya and another couple to have charge of the Perin-Cate House. Here are wonderful opportunities for service which should appeal to some true ministers and their wives.

Fifth and most important of all, interest, consecration and contributions on the part of the people at home to back up and cheer up our workers abroad. Instead of a budget of $15,000 our people at home should insist on one of at least $100,000—and raise it, as they easily can. The only limits to our work in Japan are the spirit of indifference and the lack of financial support of the church at home.

General Convention Briefs

Roger F. Etz

MINISTERS' DAY at Syracuse will be Tuesday, Oct. 20. A special committee is preparing a worth-while program which should be of great value to every one attending. Let our ministers get to Syracuse in time for this fine opening of the General Convention program.

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Do not neglect to *"make hotel reservations early."* Syracuse will be crowded during our Convention as two other conventions will be in session there at the same time. Write Hotel Committee, First Universalist Church, Syracuse, N. Y., at once.

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On Thursday afternoon at 2 o'clock, instead of the usual long list of "greetings," the session of the General Convention is to consider Church Extension work in the home field, with personal reports and presentations by a number of men who are occupying our frontier pulpits. This session will give us a bird's-eye view of our enlarging work and will be a challenge to all of us for greater service.

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The evening programs for the General Convention are given to specific themes. Thursday is to be "Denominational Night," in charge of our aggressive National Laymen's Committee. Friday is to be "Interdenominational Night," and Sunday will be "International Night." Detailed announcements later.

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With Ministers' Day, the General Sunday School Association continuing its sessions and the Laymen's Conference on Tuesday, this should be one of the busiest and best days of all the Conventions. Something worth while for every one all day Tuesday.

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The Convention banquet for all attendants will be held at the Onondaga on Saturday, Oct. 24. Tickets will be two dollars each. A fine program of representative speakers is being prepared and all are assured of a glorious time.

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There is increasing interest in the scenic and historical features of the region where the convention is to meet. Syracuse is in the heart of one of the richest farming regions of the country. It is a land flowing with milk and honey. The Finger Lake Region is near by. The whole region was the frontier during the American Revolution.

The Drift of Thought in England

Maude B. Foster

"OH come, don't be so seriously high-minded. You have given enough time to Westminster and the Tower and those other stock sights. Let's go to the theater and see what interests these English people, will you? I'll get tickets for the Wild Duck."

"But I don't know anything about the Wild Duck," I replied to this sudden burst of enthusiastic protest from one of the young members of our group who had grown tired of the usual sight-seeing, "besides—"

"Oh, you don't have to," interrupted my companion. "It's one of Ibsen's plays and that ought to be enough to warrant it. Then it deals, so the papers say, with the problems of the inner life, and surely that ought to satisfy even you, doesn't it?"

Thus it was we found ourselves at the St. James—a West End theater, where representative dramas are given—thus it was that we were soon transported to Norway and were following with absorbing interest the fortunes and misfortunes of a little group of people who through their theories and actions brought vividly home to each of us the individual problems of the soul.

Greger, a serious-minded young man at odds with his father, because that father has failed to live the strictly moral life, goes from his home to board with an old school friend, Eckdal. This friend's daughter he discovers is not a legitimate child, in reality she is no other than the child of his own father and Eckdal's wife. What then shall he do? Remain silent and leave these three in happy ignorance of the past? No, he can not. His sense of loyalty to the truth, he thinks, imposes upon him the necessity of telling Eckdal the whole ignoble story, and in doing so he breaks up the happy little home, brings shame to the wife who has tried to blot out her early sin by years of wifely dutifulness, brings mental confusion to the husband, who makes weak and futile efforts to "brace up," and, worst of all, leads to the suicide of the daughter, who, deprived of her father's love and confidence, thinks life not worth the living.

The questions asked by Ibsen in this play are the questions we are all asking just now. Shall everybody be forced to face the truth? Are we strong enough to meet life's demands deprived of our illusions? Do we not often bring misery instead of happiness to households by our reforming methods?

It is this last question, which is so vital to the English people at present, that makes "The Wild Duck" so interesting to them. What of India, of Egypt, of Ireland, and now of Palestine? Is happiness really being brought to these far-off nations by showing up their faults, by insisting on reforms, by being a world Greger? If we smash the Hindu, the Arabian, the Egyptian household, what is left? If we in America take from the Italian immigrant, or the Jewish alien, his customs, his prejudices, his way of living, insisting that he be one hundred per cent American, what is left? If we insist on the fundamentalist suddenly giving up his superstitions and crude beliefs, what is left?

Along the line of plays and dramas, no experiment in England is more worthy of mention than that now going on in Stratford-on-Avon. In the Memorial Theater, so beautifully situated in the park near Shakespeare's house, there are enacted each week through August two of the tragedies and three of the lighter plays, the tragedies selected being Macbeth and Julius Caesar. It is unnecessary to say that the little town of Stratford is overrun with Americans, nor is it essential to tell of their interest in this Shakespearian revival, but it *is* well to bring out the fact that at such a play as Julius Caesar (which I saw last winter at the Boston Opera House, given by Robert Mantell, where mere acting and not educational interest was uppermost) there were a half dozen groups of boys scattered here and there throughout the house, each boy with his copy of the play, intently reading through the intermissions, or even during the acting itself. One little fellow near where I sat followed line by line Marc Antony's speech, and I wondered whether it was something he himself hoped to declaim in school later on or whether it had been the subject of an English lesson. This instruction by an appeal to the eye, especially where an historic epoch is so vividly represented, must be of great worth, and I could not help wishing that our Sunday school authorities would try and do more along the same line in making realistic Biblical characters and scenes.

It may have just happened, or it may be that the subtle influences of the times led to the selection of Macbeth and Julius Caesar, two dramas dealing so intimately with the inner life, with conscience and with the spirit world. Be that as it may, these tragedies call attention, as does "The Wild Duck," to the play of inward forces, to auto-suggestion and the like, subjects uppermost in the English as well as the American mind.

In the residential section of London there is a small theater (Everyman's) where for weeks a play which might have been written by Coue himself has had great vogué. "Henry IV," as it is called, deals not, as at first thought, with the fortunes of the English king by that name, but with the mental moods and conditions of an Italian who thinks himself the German Emperor Henry IV (brought to submission at Canossa by Pope Gregory VII). The plot is simple. In a procession at carnival time one of the participants, who takes the part of Henry IV, is suddenly thrown from his horse and his head strikes violently upon the stone highway. When he recovers consciousness, he is still, to himself, the emperor who pleaded humbly for pardon before Gregory.

His friends and servants, to humor him in this fantastic belief, dress as persons of an earlier age, speak as though they were historic characters and act as if they were in the presence of royalty, whenever the partially demented man appears.

Now comes the interest in the play to the beholder. As the months and years pass reason to a large extent reasserts itself, and then there is the inner confusion and conflict between fact and fancy. Which is the real man, the true man? As in Hamlet, how much must we allow for the sudden, almost overwhelming effect of something out of the ordinary? In the presence of his former sweetheart, now the wife of the man who treacherously caused the horse to violently shy and thus throw his rider, in the presence of these two who had dethroned reason and given to returned sanity the bitter sense of disloyalty in dearest friends, what was to be done? What should be done? Anger mounts to the surface, the desire for justice, as shown by Hamlet, a wild sense of wrong that must in some way be appeased. Which now is supreme, sanity or insanity? Is it the subconscious or the conscious mind that is supreme? Which is impelling to vengeance? When the fatal dagger thrust ends the rival's life, which part of Henry IV committed the deed? How shall we judge? What are we, one and all, free moral agents or the mere instruments of heredity, conditions, or our subjective moods?

Questions like these are serious ones to answer. We who are teachers and engaged in church work must try to answer them. The present age is demanding answers. If in our churches we fail to take up these serious problems or feebly mention them, we shall find before long that our young people in America as in England are going to the stage, to the novel, and to the lecture platform for answers. Cur Universalist Church, so free from dogmatic tradition, can lead if it will. Christianity is not a decayed system when rightly interpreted.

I have written so fully about these visits to the theater and what is being played because they show that great issues in human nature are now uppermost for attention. They show too that men and women, just ordinary men and women, are really interested in what the church is supposed to stand for—the human soul—its conflicts, its defeats, its triumphs. If then the drama of the soul can be as powerfully portrayed by us as Universalists, as by mere paid actors and actresses on the theatrical boards, I am sure we shall have no fears regarding our future. We shall go on and be a real power for good in our American life.

Our Prayers Together

Grace F. White

Sunday, September 27

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?

Psalm 8 : 3, 4.

Two things fill the mind with ever new and increasing wonder and veneration, the more often and steadily we reflect upon them: the starry heaven above me, and the moral law within me.

Immanuel Kant.

O Thou who art from the beginning God, by whose creative wisdom the heavens and the earth were made, we bow ourselves in worship before Thee, the everlasting God. By Thy breath are we created, and Thou knowest us altogether. Such knowledge is too wonderful for us. Do Thou lift upon us the light of Thy countenance and be gracious unto us, that Thy way may be known upon earth, Thy saving health among all nations. *Amen.*

Monday, September 28

Be ye therefore followers of God, as dear children.

Ephesians 5 : 1.

Thou shalt love thy neighbor as thyself.

Mark 12 : 31.

We should seek to live in conduct the highest ideal we know; and to express it in harmony with the lives of all. The fulfilment of personal duties in social relations is the crowning service of the world. The truest teaching is living; and the primary philanthropy is to live a good life.

Edward Howard Griggs.

Our dear Father in heaven, Thy love and care bless our lives continually, whether we are mindful of Thee or no. Do Thou forgive our carelessness and stimulate us to a closer following of Thee, as dear children. And may our love for Thee manifest itself in kindly consideration of those about us.

In whatever we say or do, may we strive to prove ourselves acceptable unto Thee and helpful to our fellow men. We give our grateful hearts to Thee for all Thy goodness unto us. In the name of our Saviour, we pray. *Amen.*

Tuesday, September 29

Fight the good fight of faith, lay hold on eternal life.

1 *Timothy* 6 : 12.

A life of faith produces two things. First, it enables us to see God in everything. Secondly, it holds the mind in a state of readiness for whatever may be His will. We must trust to God for whatever depends upon Him, and only think of being faithful ourselves in the performance of our duties. This continual, increasing dependence, this state of entire peace and acquiescence of the soul in whatever may happen, is the true, silent martyrdom of self.

Fenelon.

We pray Thee, dear God in heaven, that we may be as trusting as is a little child; unafraid, because Thou art our sufficiency in every experience; faithful to perform what we have promised to Thee; possessing ourselves in quietness and confidence, just because Thou art our Father, and so growing into the likeness of him who walks with us all the way that brings us home at last to Thee. *Amen.*

Wednesday, September 30

Blessed are the pure in heart, for they shall see God.

Matthew 5 : 8.

To please God, the perfect, radiant Being, the most wise, the most holy, the most beautiful, the most loving of all Spirits; to perform some task, achieve some victory, bring some offering that shall be acceptable to Him, and in which He shall delight; simply to live our life, whatever it may be, so that He the good and glorious God shall approve and bless it, and say of it, "Well done," and welcome it into His own joy—that is a divine ambition.

Henry Van Dyke.

O Thou Eternal Spirit, we invoke Thy blessing upon our every day, that we may feel Thee near to strengthen and sustain. Restrain us from evil thought, careless words and unworthy deed. May Thy love impel and constrain us to noble living, and may we never weary in well doing. So make us workmen that need not be ashamed. *Amen.*

Thursday, October 1

Bear ye one another's burdens, and so fulfil the law of Christ.

Galatians 6 : 2.

The greatest service which any of us can render to our fellows is, first and foremost, to be so strong, earnest and cheerful that the discouraged take a new lease of hope from us, the doubtful secure a new vision of faith, and those who have fallen a new impulse to get on their feet again. It is of infinitely more importance to-day to pour a new tide of victorious faith and hope and strength into the souls of men than to do anything anywhere.

Hamilton W. Mabie.

We worship Thee, Thou God and Father of us all. Of ourselves we are nothing, but Thy spirit dwells within us, and we may become, not only Thy grateful children, but messengers of hope and faith, of courage and cheer, to all who touch our lives in any way. Grant us so to learn of Thee, to love Thee and to serve Thee that this happy privilege may be ours, and we pray Thee to bless our endeavors to Thy honor and glory. *Amen.*

Friday, October 2

For other foundation can no man lay than that is laid, which is Jesus Christ.

1 *Corinthians* 3 : 11.

There is just one fundamental. Other foundations can no man lay. He who finds God in the spirit of Jesus may have in his own life the essential quality of the life of Christ. May God teach us this simple faith and bring the world to the simple gospel of the living Jesus.

William E. Barton.

Our dear Father in heaven, grant us, we pray Thee, to walk in the light that shines from our Saviour, that we may in some measure reflect his radiance and realize his companionship. We bless Thee, our Father, for this perfect revelation of Thyself, and for the vision of what we may become ourselves, as we strive after his likeness in our daily conduct. Do Thou be our help, and to Thee do we offer the best we are and the best we may become by Thy favor. *Amen.*

Saturday, October 3

Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song.

Isaiah 12 : 2.

Not one limited in power, not one fickle in affection, not one indifferent to our welfare, but the God of heaven and earth is our refuge and our strength. Surely our faith should increase and our courage grow strong, and there should be a song of joy and thanksgiving in our hearts as we live a day at a time, in His presence and to His praise.

G. F. W.

O Thou who art never very far from every one of us, we pray Thee for that consciousness of Thy presence that shall calm us into serenity and peace that shall make for our best endeavors in Thy service. Inspire us to a daily following that shall meet Thine approval and bless those about us. *Amen.*

Reactions of Our Readers

INTERESTING COMMENT ON CRIME WAVE

To the Editor of the Universalist Leader:

There is little hope for the discovery of a cure for a disease until a correct diagnosis has been made; and I fear that in our attempts to diagnose the epidemic of crime in the United States we are allowing our prejudices to direct our researches and to determine our conclusions.

I am one of those who have been attributing the crime wave to the war. I would like to be able to hold the war responsible, because, first, it would make it appear better for ourselves as a nation, and it would be one more stone to hang around the neck of war; and so I have been for laying the blame upon Mars. It all sounds very logical too, as Hendrik van Loon in a recent issue of *Success* has put it: "We can not blame the children. During the world war their young brains were crammed with tales of murder, hate and blood. It was like raising children in an insane asylum. It's going to take ten years to get them back to normal life."

But I regret to find that facts do not bear out any such conclusion. If the war were the cause why then should England after more than four years of this butchery be showing a most remarkable decrease in major crimes? Why should not Canada that is separated from us by but an imaginary line have the same epidemic? Of course the war must have had some effect in that direction, but it is evidently one of the very minor causes. It is true that in England, as all over the world, the war has been followed by an alarming amount of sex irregularity. This indeed has been the universal experience of the nations of the world; and it was not without reason that the Greeks and Romans pictured Mars as the favorite and illicit lover of Venus, but they did not connect Mars with private killing and banditry.

Nor has prohibition been the cause, if we are to accept the testimony of the American Bar Association, which declares that figures show that there has been the same steady proportional increase in crime from 1910 to 1916 that we have seen from 1916 to 1922. Prohibition neither increased nor decreased that rate.

Neither can we place the blame upon alcoholic liquors. If drink is the principal or even a very important factor in this crime wave, then why should not Scotland be a land of crime? How comes it that crime is decreasing in England without any very appreciable decrease in drinking?

Mr. Childs, in a recent article in the *Saturday Evening Post*,

endeavors to make the foreign element in our population bear by far the major portion of the blame. His statements and figures are correct but very superficial. He compares the number of homicides in New York with the record of certain European countries. It looks very bad for New York. But he fails to say what he should have said, that human life is relatively twice as safe in the great un-American city of New York as in the rest of the country, taken as a whole. It sounds much worse to say that there is a murder every day in Greater New York than to say that there are two murders every day in the territory comprising the states of California, Arizona, Nevada, Utah, New Mexico, and Colorado, but it is really three times worse. Vermont has not a relatively large foreign-born element, and what she has is mostly Canadian, yet in a recent year Vermont led all of the states of the union in the ratio of murders.

As the spokesman of the group who holds heredity responsible Mr. H. L. Mencken has a unique and cocksure explanation. He says that the Draconian code of England in the eighteenth century which set a well-worked gallows on nearly every hill killed off nearly all the potential ancestors of criminals, and what it did not hang it transported to America or chased them there to hide in the wilderness. This is another very interesting theory, if true; but it does not happen to conform with certain essential facts.

There are several facts to place against it, but let me urge one conclusive bit of testimony against Mr. Mencken's theory. I refer to Australia. Its first settlers for nearly forty years were almost entirely convicts. Probably there is no civilized community in the world that has as large a percentage of people whose great-grandparents were convicts as the state of New South Wales, and yet we have not a state in the Union that is as free from crimes of violence as New South Wales; and New South Wales is also a new country, and it has saloons, and socialistic labor unions that are often in control of the government, and it was in the very thick of the fighting for four years of the war, and it has all the other causes that are usually given for our crime wave; but it hasn't got the crime wave. Why?

In searching for the cause it would be well for us to keep in mind that we are freer from political assassinations than any other civilized country. We lead the world in what the French call passional crime. Why?

We should also remember that a similar crime wave reached its peak somewhere between 1895 and 1900. I believe that the rate of homicides was then higher than at present. From then until 1910 it declined. This crime wave was at a period when the foreign-born population was relatively much smaller and before the great stream of immigration from southern Europe had begun.

Ernest M. Whitesmith.

Linesville, Pa.

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BE FAIR TO TENNESSEE

To the Editor of the Universalist Leader:

Still we hear echoes from the Scopes trial, and the "wise" ones here and abroad continue to revile the state of Tennessee and its people. But perhaps we are far enough from the event to set forth a sober statement of fact—the legislature of Tennessee prohibited the teaching in public schools of "any *theory* that denies the divine creation of man as taught in the Bible *and to teach instead* that man has descended from a lower order of animals." This means plainly that teachers must not expound so-called facts which nobody can prove to deny a theory held by many and which, whether true or not, is not harmful.

Whatever we may think of the expediency of that legislation (and the legislature of Tennessee is not alone in meddling with supposed evils which are better left to cure themselves), it must be admitted that the state of Tennessee could engage in no more futile and unprofitable course of education for its boys and girls in high schools than to employ men to teach "that man has descended from a lower order of animals." Nobody knows it to be a fact, and furthermore and most certainly that is not evolution. Is it not more reasonable to limit the teaching in such schools to those things commonly accepted as facts and known to be of value?

When it comes to "pointing the finger of scorn," which appears more ridiculous in the light of common reason, he who postulates the literal accuracy of the Genesis account, or he who will have none of that, and declares that man descended from the lower animals?

The first proposition has behind it a theory big enough to comprehend the second; while the second is a theory which parades as being based on demonstrable fact, like pointing to an egg to explain the chicken—just running around in circles. Like the exegetist who delivered a learned discourse on Jonah, proving scientifically a great fish capable of swallowing a man as a single morsel, and then winding up with the exhortation to have faith in the omnipotence of God to get the man out of the whale's belly and on to dry land. What's the use of such "science?"

Wilbur F. Earp.

New York City.

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WALTHAM'S SERIOUS LOSSES

To the Editor of the Universalist Leader:

It seems to me that a little more than passing notice of the great losses sustained by the Waltham Church of Our Saviour might be made use of in the *Leader*. First of all our dear Mr. Barnes, who passed away July 11 and of whom mention has been made in the *Leader*, then Mrs. Sarah J. Bartlett, who after a long and painful illness passed away Aug. 18, and whose funeral was held from the church Aug. 20, Rev. H. H. Hoyt, assisted by Rev. Francis Webster, officiating.

On Aug. 22 Miss Edith Willey, one of our dear girls, soloist in the church choir, was married to Ernest Keiswetter of Quincy at the summer home of her parents, Mr. and Mrs. E. Y. Willey, at Annisquam, Mass., Mr. Hoyt officiating. Miss Willey was brought up a Universalist and had been a faithful attendant. Her unusually sweet voice will be missed in the choir. For five years she had taught in the public schools of Arlington. Mr. and Mrs. Keiswetter sailed Sept. 1 from New York for Panama, where Mr. Keiswetter has a government position, and where they will make their home.

A Member.

Waltham, Mass.

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MORE CHEER AND COURAGE

My dear Mr. Marshall:

The *Leader* is a splendid paper. Formerly it was a duty to read it. Now it is a great pleasure.

With all good wishes for the *Leader*, I am

Sincerely yours,

——— ———.

* *

SOME PIONEER UNIVERSALISTS

To the Editor of the Universalist Leader:

I am happy to get Miss —— on the *Leader* list again. She is an old friend of mine, born and raised near —— and joined our church in —— when —— was the pastor. A woman of parts, she has steadily refused the invitations to join the Orthodox churches in the little village where she lives. She agrees with me that now is a time for every liberal to show his colors and further the cause in every possible way.

I have just attended the centennial celebration of the settling of Cheney's Grove township, comprising the village of Saybrook. The first settlers were Jonathan Cheney and Catharine Cheney, my great-grandparents. In one address the interesting point was brought out that they were Universalists and took the paper, the *Star in the West*. My mother heard Manford preach once at Saybrook. My great-grandparents' home was always the stopping place of circuit rider preachers of all denominations. So, you see, by rights Saybrook should

have been a Universalist stronghold. But I am grateful for the liberal thought of my forebears. Who knows but for that I would now be the rankest of fundamentalists? Perish the thought!

Almira L. Cheney.

Clinton, Ill.

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ENJOYS TRAVELS BY THE FIRESIDE

To the Editor of the Universalist Leader:

Your good paper has been in the Blinn family, formerly members of the Bryan and Stryker churches, for over eighty years or more. I remember reading from childhood *Star in the West, Ambassador, Ladies' Repository, Myrtle* and all the Universalist publications. I am the last of the Blinn generation that loves the paper, only one sister remaining, Mrs. Beatty, who is now a Christian Scientist. My paper is read and circulated among my friends. I read it and find it very, very helpful. As I have no church of my blessed faith it is of great comfort to me, especially Our Prayers Together. The trip to California I have thought I was enjoying perhaps more than the editor and his wife, as I could sit quietly at home and read it all, and not become tired as they would.

Martha Blinn.

Valparaiso, Indiana.

* * *

STOCKHOLM'S GOLDEN RULE DINNER

Five hundred bishops, clergymen and laymen from thirty-four different countries, and representing thirty different religious bodies, dined on boiled rice and prunes in the leading hotel of Stockholm, Sweden, on Aug. 25. The dinner was held in connection with the meeting of the Universal Christian Conference, and the simplicity of the fare was in marked contrast to the rather elaborate banquets that have been held frequently since the coming together of the large number of delegates to the Conference.

This dinner, at which Fred B. Smith of New York presided, was the first "Golden Rule Dinner" of this season, and was held for the purpose of promoting the observance of Golden Rule Sunday, Dec. 6, in behalf of the thirty-five thousand orphans still under the care of Near East Relief in Armenia, Syria, Palestine and Greece.

A picturesque touch was lent to the scene at the dinner by the presence of the gray-bearded Patriarch Alexander, Metropolitan of Sofia, and by the Swedish Boy Scouts, who led in singing the International Golden Rule hymn.

Motion pictures showing the work of American philanthropy in the stricken countries made a deep impression upon the gathering. A letter from President Coolidge commending the Golden Rule movement was received with cheers.

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ATTORNEY-GENERAL SARGENT SPEAKS TO CHURCH PEOPLE

At the request of *World Call* of St. Louis, the international magazine for the Disciples of Christ, John G. Sargent, Attorney-General of the United States, gave an interview to Arthur Ellt Hungerford on prohibition and church people. It is appearing in the current issue of that magazine.

He believes that prohibition is a success. Prosecution of violators of prohibition laws is under the direction of the Department of Justice, of which Mr. Sargent is the head.

The country is safe when the law is obeyed because it is the law, not because of the fear of punishment for violation, was the great lesson he presented. There lies the duty of all church members—of all good citizens.

Upon the church women of America he laid a great responsibility—the training of children to obedience. The spoiled child is a danger to the future of the country, he pointed out.

As he talked, Mr. Sargent asked many questions. Some of them he answered himself; others he left to be answered by his hearer.

"For the results of prohibition, let a man walk down the street in any city or town in America and judge for himself," he said. "Is the same amount of drinking apparent now as before prohibition? Drunken men have practically disappeared from the streets of America.

"Evil results are attributed to prohibition by many persons. They point to this and to that law violation, saying 'Look at that result of prohibition.' Evils resulting from drink are so unusual now that they attract universal attention. That is why we notice them.

"Most of the time a man does not notice his thumb. If it gets sore, however, he is decidedly conscious of it. He seems to use it at least ten times more and constantly it seems to be getting in the way. The result is that he is painfully aware of it.

"The evils of prohibition and drinking these days are like a sore thumb. They are unusual. They seem to stand out. Our attention is directed to them. Therefore we notice them and give them a prominence in our conversation and thought that they never occupied before. In spite of talk and the drinking we hear about, there is no doubt but that much less alcohal is drunk than before prohibition. Is there more drinking than before? Can you point to a single place in the United States where there is more drinking?

"I do not know whether violation of prohibition laws is increasing or decreasing. How can any one tell that? A ten per cent increase in convictions does not necessarily mean a corresponding increase in violation. One can not be certain about those things. It may mean an increase or it may mean merely increased activity on the part of officers of the law.

"Whether the government has the necessary machinery for enforcing the prohibition laws remains to be seen. It is too soon for me to talk about many phases of prohibition, for I have been here too short a time.

"I am not one of those who find the world in a bad way. It is getting better all the time. Compare life and morals with customs at the time of the Revolutionary War. Read books telling of conditions at the time of the Civil War. The world is much better now.

"Times have changed even since I was a boy. The world was far apart in those days. We knew but little of what the rest of the world was doing. Now the world is brought to our breakfast table every morning by the daily newspaper. If there is now more crime in the papers than when I was a boy, it may not be taken for granted that there is more crime in the world or that the world is getting worse. It may be due solely to the fact that we know more about what is going on.

"All in all we are pretty well off as a country."

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MR. HUGHES AND THE TENNESSEE LAW

Somewhere inside Charles Evans Hughes there is a kind of iron which makes him stand up straighter the harder the wind blows. Sometimes, as in the Karolyi incident last winter, we have wished he would bend a bit. But on the whole the number of men in public life can be counted on the fingers of one hand who know as clearly as he does what they think and are as ready to say it when the time comes. Mr. Hughes does not take refuge in platitudes and the beatitudes.

As president of the American Bar Association he would not be wholly without precedents if he avoided the issues that matter and made much of those that don't. It would be so easy to deliver another speech damning the foreigner and gravely announcing that there is an American flag. It has been done before by leaders of the bar. Mr. Hughes, at the annual meeting in Detroit yesterday, chose, instead, to dwell at length on the most important legal question and also the most dangerous question which has appeared in public life during the last year. He chose to discuss the issues raised by the Tennessee Anti Evolution Law. When you remember the gingerly way in which these issues have been evaded by respectable people generally the mere fact that Mr. Hughes has handled them at all is an event of great importance.

Mr. Hughes does not fall into the very convenient error of thinking that because the conduct of the case in Dayton was mishandled by both sides there was no vital issue at stake. He sees the sinister portent behind the circus. "The most ominous sign of our time . . . is the indication of the growth of an intolerant spirit. It is the more dangerous when armed, as it usually is, with sincere conviction." He goes on to say that "Democracy has its own capacity for tyranny," and then proceeds to point the moral by the Nebraska Language Law, the Oregon School Law and the Tennessee Anti-Evolution Law.

The first two of these have already been held unconstitutional; the third and most far-reaching, the Tennessee law, has still to be argued in the higher courts. Since Mr. Hughes was himself a Justice of the Supreme Court, his discussion of that law is of particular interest.

He is, of course, wholly and absolutely opposed to it. That much goes without saying. He insists, of course, that even if the law were constitutional it would be desperately bad public policy. And he argues, as every one who has thought about the question must argue, that the ultimate safeguard against legislation of this sort is not to be found in the courts and in Constitutions but in the conviction of the people that they do not want such laws. But having made all that plain, he approaches the constitutional question raised and puts it on the basis where the *World*, for its part, has always argued that it should be placed.

> "To control curricula in our public schools and state universities in the interest of a reasonable arrangement of courses of study in order to aid the acquisition of knowledge is one thing; to attempt to control public instruction in the interest of any religious creed or dogma is quite another."

Mr. Hughes leaves little doubt that he regards this as an exercise of the power of the state which is not only a violation of the ideal of religious liberty but so "arbitrary and capricious" as to bring it within the scope of the acts condemned in the Fourteenth Amendment.

The speech will fill many who read it with one regret. That is that Mr. Hughes is not going to make that speech to the Supreme Court of Tennessee and to the Supreme Court of the United States. It is something of a tragedy that with a champion of this caliber available the cause of liberty should be intrusted to less competent hands.—*New York World.*

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ENTITLED TO DELEGATES

Up to September 11, 1925, the following churches had qualified for representation at the Syracuse session of the General Convention by having paid all or part of their quotas or apportionments for the past two years:

Alabama. Camp Hill.

California. Oakland, Pasadena, Riverside, Santa Paula.

Connecticut. Bridgeport, New Haven, Meriden.

Florida. De Funiak Springs, Miami, Tarpon Springs.

Georgia. Atlanta.

Illinois. Abingdon, Avon, Chicago (St. Paul's), Joliet, Litchfield, Peoria, Table Grove.

Iowa. Boone, Osage, Mt. Pleasant, Webster City.

Kentucky. Burlington, Hopkinsville.

Maine. Calais, Canton, Fairfield, Gardiner, Hiram, Norway, Portland (All Souls), South Buxton, West Paris, Yarmouth.

Maryland. Baltimore.

Massachusetts. Annisquam, Arlington, Braintree, Cambridge (First), Cheshire, Dana (North), Essex, Fitchburg, Haverhill, Lawrence, Lynn, Malden, Monson, New Bedford, Plymouth, Salem, Waltham, Westminster, Worcester (First), Pigeon Cove.

Michigan. Concord, Grand Rapids.

New Hampshire. Alstead and Langdon, Berlin, Claremont, Kingston, Manchester, Nashua, Portsmouth, Westmoreland.

New Jersey. Newark.

New York. Auburn, Binghamton, Black Lake, Brooklyn (All Souls), Brooklyn (Our Father), Canandaigua, Canton, Central Square, Cicero, Dexter, Macedon, Middleville, Morris, Mount Vernon, Newport, Perry, Rochester, Syracuse.

Ohio. Eldorado, Frost, Greenville, Jersey, Le Roy, Little Hocking, Milford, Olive Branch, Springfield.

Pennsylvania. Athens, Bradford, Girard, Kingsley, Philadelphia (Messiah), Philadelphia (Restoration), Sheshequin, Smithton, Standing Stone.

Rhode Island. Cumberland, East Providence, Pawtucket.

Vermont. Barre, Cavendish, Rochester.

Wisconsin. LaCrosse, Racine, Stoughton.

Canada. Olinda, Ont.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Home Harbor

Now after I and Keturah had sailed toward the West until we discovered that the West is in the East, and that by going westward we came to the Far East, we kept on going. And we dipped below the Equator until we lost the Great Dipper and Found the Southern Cross, and we came back North again to find if the North Star were still on the job. And we went on the other side of the Horizon toward every point of the Compass until we found our ship with only one more ocean between us and our own land. And the Atlantick had once seemed unto us a Large Ocean, but compared with what we had already crossed, it seemed unto us small.

And divers of those we met said, Ye surely will not return without a Longer Visit in Europe?

And we said, We have seen Europe at other times, but if we had not, no price would tempt us now to stay longer.

And they said, We trust ye are not offended.

And we said, Not at all, But we are ready to Go Home.

And we sailed away from the shores of Europe with glad anticipation, but not half glad enough.

Now as the ship drew nigh unto the Dock, we inquired of each other who of our children would be there. And when we came where we could see faces, behold, there was no one on board who had more faces smiling at them than we. For our sons were there, and our sons' wives. And the daughter of Keturah and her husband were there. And beside these were grandchildren aad yet more grandchildren. And they cried out, saying, I see Grandpa; welcome home, Grandpa. And they said, There is our dear little Grandma; welcome home, Grandma.

And as we looked their faces grew dim for some strange reason, and Keturah waved her handkerchief but found it wet.

And it taketh a long time to bring a ship to the dock, so were we a long time looking at a very beautiful picture.

And when we came ashore, we had a Reception that was worth while.

And Keturah said, I think Heaven will be something like this.

And I said, Keturah, we have lived together for Forty Years, and we have kept our troubles out of the Papers, and we are a Million Miles farther from the Divorce Court than we ever were before, and that was no small distance; hast thou ever known an Happier Day since first we Stepped Off together?

And Keturah said, In divers places where we journeyed, they met us with Flowers, and they twined Garlands around our necks, and that was beautiful and warmed our hearts, but we have Fairer Garlands this day.

For there were Nine Pairs of little arms of our Grandchildren round the neck of Keturah and round the neck of Keturah's husband, besides the arms of our sons and our daughter and our sons' wives and the husband of our daughter. Yea, this side of Heaven are there no fairer garlands than these.

And for the fortieth anniversary of our wedding we have this good gift of God, that we are home again, and we have each other and our memories and those whom we love. And what more hath Heaven?

What the Religious Weeklies Are Saying

CHURCH UNION WITH UNIVERSALISTS

The National Council of Congregational Churches, at the coming Washington meeting, will be asked to appoint a special Commission on Fellowship with the Universalist Churches. The request comes from the Northern California Congregational Conference in the form of the following resolution:

> The Northern California Conference of Congregational Churches, having been informed that there is a practical interest in church union being mutually expressed among Universalists and Congregationalists, desires to declare its lively interest in this movement and its devout hope for an early and complete consummation of such union both in national organization and in local congregations. To this end be it
>
> *Resolved*, that this Conference at its annual meeting held at Asilomar August 1, 1925, instructs its delegates to the National Council meeting in Washington in October, to voice our hearty endorsement of this movement, and further that as a practical means we petition the National Council to appoint as promptly as possible a special Commission on Fellowship with the Universalist Churches.

We trust that this proposal may be approved by the Council, and that a special commission, or committee, may be appointed at Washington to confer with a similar group of Universalists. It may be a happy coincidence that when our Council is meeting at Washington next October, the Universalists also will be meeting in their General Convention at Syracuse, N. Y. Whatever the outcome of the unity proposal, it can do no harm to talk things over and see how far in this direction we can carry some of our fine theories of church unity. Our experiences in delightful fellowship with certain individual Universalists lead us to look forward with pleasure and confidence to closer relations with the larger fellowship.—*The Congregationalist*

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TWO OPPOSING DOCTRINES

From occasional rejoinders printed in certain other church papers, it appears that these editors know more about the Unitarian life and thought of our time than we do ourselves. A certain condescension encompasses their disagreement with some central opinions on doctrine which we express from time to time, as if to say we were unrepresentative or even misrepresentative of our communion. They take us down. A recent example of the resentment of our esteemed editorial friends came after we deplored the song, lauded by the *Congregationalist*, two lines of which are,

> I am poor and weak and blind;
> I am counting all but dross;

and of which we said "not a Unitarian on the face of the earth would sing it," because we did not "coddle an inferiority complex" in our religion. The theology of that hymn is rank fundamentalism. Immediately, the hue and cry filled the air that we were therefore guilty of a "superiority" complex. And exactly that thesis has been put into an article nearly two pages long in the *Universalist Leader*, written by their theological expert (though he is imported for such duty from the Congregational Church), Dr. Daniel Evans, of Andover Seminary, now the Theological School in Harvard University.

The patent answer to the learned professor springs to the mind of any intelligent reader. It is a two-part rebuttal. First, does he not fall into the American habit of mind that concludes if you do not accept one belief, it follows that you must accept the opposite belief? The case is like this: We do not care to demean ourselves to the groveling dust of human worms, as it is given in that sicklied and unnatural hymn; it follows there is but one thing we can be, and that is proud, arrogant beings who forget God and trample the earth.

Is not that the thinking called black-and-white? Does it not illustrate the difficulty, even among the disciplined, of shading ideas, of showing the fine discrimination which is the test of both intellectual acumen and spiritual culture? The evidence of a broadly trained understanding comes in the nicety with which one lays the emphasis here and there, with a deep appreciation of the fact that life, especially in the higher regions which have to do with religion, is not capable of being placed upon a butcher's block and rent in twain with a cleaver.

We insist that one may be true to the intuition of reverence and devotion to the Highest, and walk the earth with gratitude, and because of that very attitude be filled with a sense of natural likeness to and normal aspiration for the eternal excellence that is the ruling passion of every noble soul. Conversely, it is inconceivable, and, we are bound to add, psychologically impossible, that one can belittle his nature after the unspeakable manner of that hymn, without a profoundly demoralizing effect upon one's being, and a sinful reproach against a good God.

We venture to tell our neighbor that here he is on a great subject which calls for searching. He will get no satisfying answer from the old theology. That is anathema in this present world. Under the outworn dogmatic economy, we were evil by nature, and our proper attitude was one of suppliants to a magisterial God who saw, yes, ordered, His only-begotten son killed in our behalf. We do not believe such a sacrifice has any efficacy for us. We know that no man can save us; we must save ourselves.

Of the example of Jesus we say it is supreme for most of us; but it is as an example and not as a substitute that he takes his place as first among many brethren. Nowhere in his life do we find any such awful talk as in that hymn about prostration before him or even before God. We are children and not serfs of the Most High! That is Unitarian doctrine. We commit a sin when we waste our spiritual substance in stressing our "moral weakness, spiritual poverty, intellectual blindness." We do the will of Life when we strive, without turning back on any failures, for moral power, spiritual enrichment, and intellectual vision. That is why ordinary remorse as a cardinal doctrine is unacceptable to us.

The whole scheme of orthodoxy as here illustrated by Professor Evans in a modified and irenic way is radically and completely wrong; and if he or any of the other leaders lived what they write, they would not be the men they are. It is one of the happy provisions of life that though there are still in some minds vestigial doctrines like that which is summed up in the suppliant attitude, these doctrines have only a mechanistic and rhetorical existence and affect actual conduct very little. We mean that the men who speak tremulously of the suppliant spirit rarely give any outward sign of it except, it may be, in a prayer meeting or other verbal service of worship. They live better than they believe. That comforts us. But we think they ought to think straight as well as live straight. They ought to be consistent.

In the second place, the answer is obvious that there is no such thing as a "superiority complex." It is not recognized in the scientific world. Freud and Adler and their disciples in psychoanalysis do not treat people who have self-reliance and self-confidence, even in excess. Such people, even when they are vastly and absurdly conceited, do not make subjects for clinics. Their condition is not a disease. The social order of which they are a part has a way of putting them in their place; and if they will not stay put, they are eliminated as useful and acceptable members of the community. They usually work into form. Persons of excessive self-esteem have never involved the world in a fraction of the concern and cost that is chargeable to the unhappy creatures who are cursed with an inferiority complex, that is, a lack of self-esteem. These are the people who drag on the world, and fill wretched years for themselves and their near ones.

Men have always been far more inclined to look down than up, because they have been taught by orthodoxy to cherish many negative spiritual gifts. The truth is, the only good gifts are positive, which lift up and fortify the soul. Negations have been the bane and blight of Christendom; but affirmations in word and deed build and bless a mighty world. It is true some men are inordinately proud. Aristocracy does chill many hearts against the less favored of God's children. That is a sin. But bad as it is, and cruel, we disagree utterly with Dr. Evans when he says that spiritually the superior attitude is worse than the inferior. The reason is the thing the avowedly inferior man loses is courage, and without courage man is nothing.

We declare that we must acknowledge our shortcomings, and we have a suitable place in our worship for these things. But we will not overdo the confession nor call ourselves names that are not true, and we will not be suppliants. For spiritual wholesomeness, a very little emphasis upon the evil that we are and a very great emphasis upon the good that we may become, is what distinguishes us from the proposition of Dr. Evans, which makes us equal parts of poor sinful impotents and confident and achieving men. The proportion is untrue. And, what is quite as important, it is this distinction that makes the difference between orthodoxy as we have it this day, and the religion called liberal. We are not proud of ourselves, neither are we ashamed. We believe that the better way of life is that which is not overcome of our own evil, but overcomes that evil with our own good.—*Christian Register.*

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PHILADELPHIA 1926

At the first meeting of the new Board at Ferry Beach, the question of the location of the thirty-eighth annual convention of the Young People's Christian Union was discussed, and it was decided to accept the invitation of the Philadelphia Unions to meet with them next year.

The convention next year should be a record gathering, and it is not too early to think about attending. Always at the last minute there are Unioners who want to go to our big convention who are unable to do so because they can't afford it. The real reason why it costs too much is because they don't start saving soon enough. A dollar a week put away will make a lot of difference at the last minute when you are ready to start. Our conventions are always the result of some sacrifice on the part of almost every one connected with them—the entertaining Union, the officers, the speakers who give their time, the Union which sends a delegate, and the member who "comes on his own." If every one is sacrificing something to make our yearly meetings successful, a dollar a week—one movie and two college ices—isn't too much for most of us who are financially embarrassed at the last minute. The privilege of being a part of the machine is worth it, and the profit to you as an individual more than pays.

The convention is always an expense, and the attendance at Detroit was not what it should have been because the railroad fare was high. Let's do away with that worry next year and increase the number of delegates a hundred per cent.

There will be added attractions in Philadelphia next year, as well as the convention program. In July will be celebrated the one hundred and fiftieth anniversary of the signing of the Declaration of Independence. It will be a busy season for every one in Philadelphia, residents and visitors alike. There will be many outside calls to delegates, and some will answer them to the detriment of the convention. It will be a big temptation to neglect business for pleasure. Let us consider during the year to come which of our Union members will be most likely under such conditions to give the best service to the convention and to the local Union. There will be time set aside, undoubtedly, for the extra interesting events, but we'll have to remember the convention at all times.

Perhaps it seems early in the season to discuss plans for the next convention time; but when the year is started, time goes so fast and money too, that when July comes around we discover we have left many plans untouched, and don't have sufficient funds to do anything.

Let us begin now as individuals, and as soon as the local Union begins again as an organization, to think of next year, and start plans for making the Philadelphia convention big in attendance and rich in spirit.—*Onward.*

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EPISCOPALIANS AND THE FEDERAL COUNCIL

Least of all can we think of Christ as so fearful that he dare not enter fully into fellowship lest he might be misunderstood. So far as I can see he lives to-day with Presbyterians and Congregationalists and Methodists in just as loving fellowship as he does with Roman Catholics or Orthodox or Anglicans. Why should we be afraid to follow him?

Furthermore, it is not true that fellowship in a Federation makes other people think we hold our Orders cheaply or that our Protestantism has swallowed up our Catholic heritage. If I may be very personal, I have for years been identified with local and state movements of this kind. I have never found anything but the highest respect for my position and in addition (and I believe just because of the willingness to co-operate) perfect readiness to consider its meaning.

That brings me to the last matter. We owe it to our position in regard to church unity to co-operate. The Bishop of Chicago in a memorable speech in Portland turned effectively to a slang phrase. He said that if we did not back up our talk about organic unity by willingness to co-operate on common ground we would soon lose the confidence of other communions. We are talking much about unity; but we always draw back when a practical step is suggested. It is time, he said, "to put up or shut up." He was absolutely right. We talk of not wanting uniformity, of seeking an organic unity which shall include diversity. We talk of being ready to sacrifice, to be teachable and humble and guided by the Spirit, and then when a simple suggestion comes that we should try out working together on some common objects without any one asking us to consider for a moment theological differences nor suggesting inter-communion, we draw back. It is hard for that world not to think that after all we are not really interested in anything but having people become Episcopalians.

The fact is that this Federation movement is precisely the thing we need to get to know each other. There is no opposition between it and the organic unity of which the bishops spoke in 1913. Federation is only a natural step in progress toward the larger and nobler ideal. It helps us, as I have said, to know each other. We can not work with our brethren of other names without soon coming to trust and honor them. We see the contributions which they have to make to the cause of unity. We get a needed discipline in humility, and in the exercise of Christian love. The same thing happens to our brothers, and along the path of fellowship we feel our way steadily towards the goal of unity. Love means fellowship. Trust can grow only from fellowship. Without mutual trust there can be no Christian union. That goal lies as yet far, far beyond our present capacity to realize it. Our love is not yet deep enough. But fellowship in the social tasks of religion is a step towards it, one of many it is true, but a real expression of Christian love. It is time for us who are pledged to our Lord's ideal to follow him.—*Bishop Parsons in the Churchman.*

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People love to tell us that modern olive branches are soaking up alcoholic stimulants. The Scientific Temperance Federation was brilliant enough to think of finding out whether it was or was not so. It asked 250 Massachusetts school superintendents and high school principals about it. Eighty-two answered its questions. To the query, "Is there more drinking among school children than previous to 1918 . . ." fifty-six replied unqualifiedly, "No." One said "Yes." Four others said there were rumors of it. The remaining twenty-one either said that they did not know or did not think so. One man's answer ran:—"Bosh, No."—*Christian Work.*

Understanding Our World

TROUBLE IN PERU

Americans in Peru, among them some Y. M. C. A. workers, suffered severely and were often imperiled during the riots and strikes which followed the decision of President Coolidge, as arbitrator, for the appointment of a plebiscitary commission to settle the long-standing Tacna-Arica dispute with Chile. That commission is now functioning in Arica, with General John J. Pershing as its head.

The Peruvian "burden of hate" fell upon Americans who "had nothing whatever to do with the decision." Details of the demonstrations, carefully withheld by the Peruvian authorities, have just come through from Association secretaries at Lima, by the roundabout way of Geneva, Switzerland.

"We have had some very trying experiences," said one American secretary. "Fanatical mobs of angry men raged up and down the streets, yelling insults to America and Americans. Americans are looked upon like pariahs.

"The situation was complicated by a general strike. There was a time, just two days after the main battle with the police, when I thought our Association rooms would be raided by some of the riff-raff; but the heroic and timely action of my Peruvian associate, aided by a medical student and a Mexican (both Association members), saved the day. These three rushed to the bottom of the stairway leading to our rooms, and before the leaders had time to gain a foothold, succeeded in checking the onslaught.

"The only damage we have suffered is the breaking of one of the windows. There was street fighting every night, and the situation was extremely intense."

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POLAND GIVES THANKS

The gratitude of war-torn Poland to S. P. Fenn, an eighty-one-year-old business man of Cleveland, Ohio, for starting the post-war wheels of the Y. M. C. A. turning in Krakow, was expressed in an elaborate testimonial portfolio, recently presented to Mr. Fenn by the Krakow Board of Directors. This carried with it an honorary membership to the Polish Y. M. C. A.

In 1923, Mr. Fenn gave $500,000 to the International Committee, for use in foreign fields. The initial assignment was the sum of $150,000 to erect the first Y. M. C. A. building in Poland.

Said the Krakow directors to the donor: "Six years of unbridled brute force have brought about such moral deterioration that we find ourselves confronted with the urgent and gigantic task of rebuilding character, above all the character of our youth, warped by the horrors of war. In the accomplishment of this task, the Y. M. C. A. brings us inestimable help, awakening the Christian spirit, the civic conscience, the sense of human solidarity, and of the dignity and self-respect of an honest Christian man."

Mr. Fenn, a Civil War veteran, has been a director of the Y. M. C. A. since 1868. For more than twenty-five years he was president of the Cleveland Association, and is now its honorary president. He is vice-president and treasurer of the Sherwin-Williams Company.

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OPEN DIPLOMACY

Many important movements have sprung from the Y. M. C. A. To study them is to study national and international history, for they have come into being in response to great needs and great aspirations. They have grown into established places of usefulness and leadership in spiritual and economic fields. The Student Volunteer Movement, the World's Student Christian Federation, the Inter-Racial Commission, the Father and Son idea, the national thrift campaign, are some of these movements.

Now another great idea, having its source and early nourishment in the Y. M. C. A., has taken definite form. The Institute of Pacific Relations, held in Honolulu in July, brought together men and women from the lands of the Pacific. They discussed social, industrial, political and religious issues affecting relationships among their countries. Those in attendance were not officials of governments, but persons whose experience and usefulness in important branches of life had proved their value as representatives.

In the character of this personnel and the character of the program is found the genius of the Institute. Set speeches were given a relatively unimportant place; dependence for making progress was placed on the Y. M. C. A. system of round-table discussions, with earnest effort to identify the issues, clearly see the divergent attitudes of the peoples of the various countries, and find points of agreement and mutual helpfulness. There was no illusion that great issues could be settled by resolution. The method followed produced good-will and a congenial atmosphere for group thinking. The *New York Times* said editorially:

> "Persons at the conference were struck with the skepticism shown by most of the representatives of different groups upon arrival, and the confidence and friendship with which they came together at the conference led to frank discussions and interchange of views."

This application of the group discussion system to a consideration of international problems by representatives of a variety of races, its acceptance by all after several days of doubt and opposition, and its effect on the work, seemed to some observers the high mark of the conference. Without this method it probably would have been "just another conference."

Another feature—one of special interest to Y. M. C. A. men—is the fact that here was an international conference, whose work is being carefully studied by many governments, initiated and fostered by the Y. M. C. A. along lines which gave it an independence of character and action and an atmosphere of goodwill that could not have been more surely found through other means.

The *New York Times* editorial said further:

> "The delegates to the Institute of Pacific Relations are convinced that much is still to be done, and wisely see that their part is to inform and to enlighten. Herein lies the value of such an organization, and herein is the principal justification for making the Institute permanent. Each time the persons representing sharply divergent national and racial views can discuss misunderstandings with the utmost frankness and learn what "the other side" thinks, there is a gain for that spirit of mutual tolerance which is the best antidote to national and racial hatreds. Each delegate upon returning home becomes in a sense a missionary of understanding and is able to put before his own people the points of view of the other nations bordering the Pacific."

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"The time is coming," says Robert E. Lewis, of Cleveland, "when the organization of religion will recognize the sagacity of Abraham Lincoln. He was not a church member. He was so profoundly Christian that he could not accept the divisions and limitations and partial truths of the creeds. About the creeds Lincoln said: 'When any church will inscribe over its altars, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.' "

From "The Fortnightly."

Home and Children

THE MESSAGE

The world's great heart is aching, fiercely aching in the night;
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Frederick George Scott.

* * *

A CRADLE FROM THE WOODS

IN a snug little log cabin that stood in a bend of one of the great rivers of the north there sat one winter night nearly seventy years ago a little girl who was rocking with her foot a cradle in which lay her baby brother. It was a strange, rough cradle, for the little girl's father, John McNab, had made it himself by hollowing out half a cottonwood log with his axe; but it was lined with furs, and the baby lay warm under a soft blanket.

Outside there roared one of those fierce winter storms that the people of to-day call blizzards. The wind howled through the branches of the cottonwood trees overhead, the snow beat against the windows, and even the stout log walls shook with the fury of the gale; but Nancy, the little girl, was not afraid, though she was all alone. She knew that her father and mother, who had gone to the nearest Hudson Bay post for the winter's supply of food, had started early enough to get there before the storm broke. There was enough to eat in the house, and a great pile of wood lay in the corner; and if the fire went out, Nancy knew how to light it again with the flint and steel and tinder. So there was nothing to be afraid of; but it was very lonesome. She had banked the fire for the night and was getting ready for bed when a new sound startled her. It seemed like a thump on the wall near the door, and with it was another sound, not like the wind, but a kind of moaning. It died away in a moment, and Nancy thought that perhaps it was only the storm after all, and was turning again toward her bed when there came a second thump, and once more that same moaning noise.

It seemed to Nancy that her heart stood still for a moment, but when the moaning came a third time she said to herself, "It may be some one that is lost! I must open the door," and bravely she tugged at the heavy bar until it came free. The force of the wind and the rush of snow almost threw her off her feet, but in the dim light of the flickering fire, she saw that there was something huddled on the step. At first she thought it must be a wild animal, for she could see fur waving in the wind; but out of the mass came a faint voice, and as Nancy put out her hand another hand took hold of it—the hand of a woman, small and thin and cold as ice.

With Nancy's help the woman crawled over the threshold into the room, and by using all her strength Nancy got the door closed and the bar in place across it. When she turned she saw that the woman on the floor was a young squaw, and that under her blanket, rolled in many thicknesses of flannel, was a baby—a baby so thin, so cold, so still, that Nancy thought it must be dead.

She tried to help the woman to a chair, but she shook her head and held up the baby instead. Nancy took it and laid it on the hearth till she could stir the fire to life and put water on to heat. Then she unwrapped the folds of flannel and began to chafe the little body with her warm hands. When the water was hot she wrung out cloths and laid them to the child's feet and hands, until at last, in about an hour, it opened its eyes and set up a faint and pitiful little whimper. There was broth on the shelf, and when Nancy had warmed it she fed it little by little both to the mother and to the child; and before the morning came they slept, the woman curled up on the floor by the hearth, the baby snuggled in her arms.

It was two days before Nancy's father and mother reached home, and it was a week after that before the Indian woman was fit to go on her way again; but by that time they had learned her story. Her name in the Cree language meant the Wild Rose. She had been coming down the river to the post with her husband, and he had fallen through the ice and was drowned. Alone and without food, and with the baby in her arms, she had traveled nearly a hundred miles. Though she was quiet and gentle, she had little to say and spoke no word of thanks, and one morning when the family awoke she was gone.

It hurt Nancy to think that the woman could go without saying "Thank you" or even good-by, but her father said: "It is their way, child. Indians are like that. They say little, but they do not forget. You will hear from the Wild Rose yet."

And so it was, for the next summer she came one day, still quiet and gentle, saying little but smiling much, and left a tiny pair of beautifully beaded moccasins for Nancy's baby brother; and every summer after that she came, always with some little gift that she left usually without a word.

Ten years passed. Nancy, herself grown to be a young woman, married and moved away farther west to a log home of her own, to which, in time, there came a blue-eyed girl baby that, like Nancy's little brother, had to be rocked in a cradle made from a hollowed log, because there was no other. But one day when Nancy had been helping her man at his work in the fields she came back to the cabin and found the log cradle set aside and her baby sleeping in the most beautiful papoose basket that she had ever seen. It was made of the finest split willow and tough grasses; and there was a pattern dyed in soft browns and yellows woven into it; and round the child was wrapped a tiny blanket of white rabbit skin, and on the baby's breast lay a single wild rose.

Nearly fifty years have passed since then, but every first child in the families of Nancy's children and grandchildren has spent at least a few days of its babyhood in the Indian basket cradle, and in each of the families there is a girl named Rose. Something that was woven into the basket has kept the colors of the pattern from fading to this day.—*E. W. Frentz, in Youth's Companion.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Foundations of Christianity

By Karl Kautsky. International Publishers. $4.00.

Those familiar with the writings of Karl Marx will remember the emphasis which that writer laid on the materialistic conception of history, a theory which he carried to the lengths of economic determinism, arguing that economic forces control human actions to such an extent that the course of history is determined by them and could be revealed by a study of them. On this basis he prophesied the concentration of capital, the class war, and the rule of the proletariat. Time has proved that Marx was wrong, either because his theory was wrong or because he failed to understand the economic forces about him. Pure Marxism has been deserted to a considerable extent, both as a theory of history and as a program of administration. Karl Kautsky, however, was as thorough-going a Marxist as ever touched pen to paper, and in his "Foundations of Christianity" he attempted to apply the materialistic conception of history to a study of the beginnings of Christianity. The weaknesses of the theory become apparent in the book, especially the great weakness, namely, the fact that any dogma is strictly unscientific. In the work of Prof. Charles Beard in the field of American history we see very clearly that the importance of economic forces has been neglected by most historians. Economic forces are far more influential than imperial decrees or legislative pronouncements; they have been reckoned with all too seldom in studies of history. But to say that every movement is the result of economic forces, to say that intellectual movements are caused in one way and in one way only—to do this is to look at the past through colored glasses, colored red we presume.

The reader of Kautsky's book must, therefore, be warned, but after that warning has been given the reviewer is free to express his gratitude that, more than twenty years after its first publication in Germany, the book is at last made available to English-speaking people. It supplements other studies of the conditions under which Christianity began by virtue of its long chapters devoted to the industries and industrial habits of the first centuries of our era. The section on economic conditions in the Roman Empire is most illuminating, though Kautsky unfortunately fails to show the precise bearing of this section on his thesis. In the section on the history of the Jews the Marxian dogma is invariably present, more emphatically so than in the case of the section on Rome, and the reviewer gladly admits that Kautsky is able to make some very pertinent suggestions on this basis.

The important part of the book is, of course, that which deals with Christianity itself. It must be said at once that though Kautsky reaches the conclusion that Christianity was a revolutionary, semi-communistic movement, animated by class hatred, he is not seeking to gain the support of Christianity for that which he himself believes. Indeed, his closing words are: "Socialism must therefore not only attain power by entirely different means than did Christianity, but it must produce entirely different effects." He is sincere, but he seems to be wrong.

In the first place Kautsky underestimates the reliability of the gospels, for which he accepts later dates of authorship than are now proposed by even the more radical critics. His examination of the sources is pointed and sometimes convincing, but it tends to be too sweeping. In the second place Kautsky is a victim of the familiar fallacy which assumes that, though the gospels are contradictory, there must have been a consistency in primitive Christianity. Therefore he seizes upon the revolutionary side of Jesus' preaching, holding that all else is a later interpolation. He utilizes many of the passages which strengthen Schweitzer's claim that the prime interest of Jesus was eschatological, that is in a reign of God to be miraculously established, but he maintains that Jesus expected the Kingdom of God to be a class affair, and he adduces certain passages which would make it appear that Jesus expected the Kingdom to be brought in by force. Thus he reaches a conclusion antithetical to that of Simkhovitch, who believes that Jesus counseled non-violence. Simkhovitch also holds that Jesus was interested in the struggle between Jews and Romans, whereas it is Kautsky's contention that Jesus was leading a movement against both Jews and Romans of the aristocratic, land-owning class. "The passion," he says, "which animated them (the followers of Jesus) was not race but class hatred."

It is part of the materialistic conception of history to underestimate the importance of individuals, and Kautsky looks on Christianity as a class movement, not as the product of an individual. He maintains that it was the Christian organization which perpetuated Christianity and led to a belief in the resurrection of Jesus. He naturally lays considerable stress on the passages in Acts which seem to indicate a communistic life, arguing that communism was dominant in Christianity for some time. The concluding chapters of the book try to show how Christianity lost its communistic character, surrendering its primitive forms as it won converts from the richer classes, and surrendering its essential nature when it captured the empire. Nothing in the book is weaker than the effort to depict the growth of Christianity as a class movement independent of the currents of religious thought which, as Loisy and others have demonstrated, affected Christianity and made its spread possible.

The value of any book on Christianity is sure to lie either in its revelation of new and pertinent facts or in its expression of new and pertinent interpretations. Kautsky's interpretations, though we believe them to be far from the mark, must be taken into consideration. The facts he adduces, especially with reference to conditions in the Roman Empire, are most useful, though one reserves the right to make other use of them than does Kautsky. Of the book as a whole it may be said that it lacks force because it is poorly organized and integrated, and that it suffers because it is based on a dogma. But in a field where it is possible to say little that is new it offers new facts and proposes new interpretations. It should have been translated many years ago.

* *

The Farmer's Church

By Warren H. Wilson. The Century Company. $2.00.

Though far less technical, less scientific, than Fry's "Diagnosing the Rural Church" (reviewed October 18, 1924), Dr. Wilson's book is interesting, broadly inclusive, and based on personal experience. It draws upon the work of Fry and on that of Morse, Brunner, Gill, Pinchot, and others who have made a study of the rural church, but it does not cover the same ground. Dr. Wilson deals with facts of experience and observation rather than with statistics. He paints the ordinary village, describes the character of average farmers, illustrates his arguments with anecdotes from the familiar chronicles of the countryside.

Despite the fact that Dr. Wilson writes on a discouraging subject, for the decline of the country church has gone on for two or more decades, he is never deserted by his optimism. He sees the good side of the neighborly nosiness of rural districts, the good side of the trend towards commercialism in the churches, the good side of the farmer's love of independence, and the good side of the movement to check that independence by giving money and authority to bishops and secretaries. To the preacher in the rural church he offers sound advice, suggesting that emphasis be laid on the every-day experiences of farmers rather than on the mys-

(*Continued on page* 28)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MISSION STUDY FOR 1925-26

The books for the Mission Study this year are no doubt familiar to you, for they have been announced many times.

"New Days in Latin America," with its help for program building, "Peasant Pioneers," or the Slavs in America, with its program helps, can be obtained from the Publishing House, the How to Use from the W. N. M. A. office.

These books are very interesting, full of suggestions and *inspirational* information.

I am hoping this year that many, many groups in local churches will use both of these books. If you do not have enough meetings to devote one meeting to each chapter, pick out the most suggestive topics and divide your meetings between the two subjects. The little program suggestions will readily adapt themselves to this plan.

Prayer and Missions has been designed to develop prayer life in individuals and in groups, and can be very easily and effectively used in the devotional period of our meetings.

A list of helps for the study has been prepared and a copy can be had by every local group by asking your state chairman for it, or if she does not send it to you, by writing to headquarters at 176 Newbury St., Boston, Mass.

We are steadily advancing in our interest and methods in Mission Study. The numbers are steadily growing. Can we make this year the best yet?

Josephine B. Folsom.

* *

HELPFUL MATERIAL

In every issue of the *Missionary Review of the World* are to be found helpful items for Mission Study groups, and the August number is an especially fine issue to be used by Home Mission classes. Every article will be found valuable material to use in your programs.

Mrs. E. C. Cronk, who is known to all interdenominational groups, conducts the "Best Methods" department, and this month this department is adapted to the interests of the Home Mission classes. The "Best Methods" is alone worth the price of the magazine.

The *Missionary Review of the World* is 25 cents per copy, or $2.50 per year, and subscriptions should be sent to 156 Fifth Ave., New York City.

* *

READING CONTEST FOR 1925-26

The results for 1924-25 were very gratifying. Reports came from seven states. Sixteen Circles entered into the contest. Massachusetts had the largest number of Circles participating and Roxbury, Mass., reported the largest number of points for books read.

This year the contest will begin Oct. 1, 1925. The lists will be sent to State Mission Study chairmen and may be obtained from them. They cover books on Foreign and Home subjects and a group of purely an inspirational character as well as a group of novels.

Please take note of this and send word to your state chairman that you want to enjoy this with the rest this year.

The report of the 1924 contest was wrongly printed. Through an error the credit which should have gone to the Roxbury Circle alone was given to the state of Massachusetts. Roxbury has done very excellent work and deserves special mention.

This year Bangor, Me., Philadelphia, Messiah, Woodsville, N. H., Roxbury and Medford, Mass., Hartford, Conn., should be especially mentioned as reporting much work done.

Several Circles in other places are close behind this group.

Josephine B. Folsom.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MORE FOR THE NEAR EAST

Since our report on April first the following additional contributions for the Near East Relief have been received. This makes the highly gratifying total of $7,300.86 from our generous and persistent schools.

Auburn, N. Y.	$12.00
Barre, Vermont	14.00
Bellows Falls, Vt.	2.30
Brooklyn, N. Y., All Souls	63.70
Brookline, Mass. (add.)	6.00
Chester Depot, Vt.	11.07
Elgin, Ill., Cana Band	6.46
Franklin, Mass.	31.31
Gardiner, Me.	31.80
Lawrence, Mass. (add.)	2.40
Machias, Me. (add.)	1.00
Norwalk, Ohio	7.20
Philadelphia, Pa., Home Dept. (add.)	4.50
Portland, Me., First (add.)	2.40
Saugus, Mass. (add.)	5.00
Southbridge, Mass. (add.)	15.00
Springfield, Mass., Second	2.05
Stamford, Conn.	11.68
W. Somerville, Mass. (add.)	5.00
Waltham, Mass.	25.00
	$259.87

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THE MURRAY GROVE INSTITUTE

The last of our summer institutes is now a matter of record and memory, a record of effective work and a memory of delightful experience.

Two college professors, Dr. Atwood and Dr. Brotherston, lent dignity to the faculty. Mrs. Blackford gathered a fine group of young girls eager to learn how to teach beginner and primary grade. Miss Earle's class discussed many themes—from how to secure generous giving to the present situation in China as it affects Christian missions. Miss Jennie Lois Ellis was the efficient secretary. The new credit plan, with its definite requirements and promised rewards, made a strong appeal. Students were registered from Pennsylvania, New York and New Jersey. Mornings were filled with classes, and assignments ran over into afternoon and evening, yet a comfortable margin remained for fun and frolic.

"Stunt Night" brought the usual revelation of unsuspected dramatic ability. An afternoon sail to Seaside gave opportunity for a genuine ocean dip, a "hot dog" supper on the beach, and a return by moonlight.

"What is your impression of the Institute?" asked the scribe of Dr. Brotherston. "Certain outstanding workers in a few schools are getting a broader vision and relating their problems to that vision." The question was put next to Dr. Atwood. "The summer Institute is a means for dignifying the Sunday school. This new credit system *is the thing.* It is bound to increase interest and enthusiasm." Next a young lady from Canandaigua, N. Y., was asked, "Are you getting something worth while?" "Oh, yes. This is the third time our school has sent delegates here."

As we look forward to another year's work at Murray Grove, we can not do better than to remember the closing words of Dr. Brotherston spoken in the dining-room on Saturday morning. They were something like this: "It is eminently fitting that this shrine of the Universalist Church, the scene each year of happy and restful vacations, shall also become, through these Institutes, a continuing inspiration to the life of the spirit."

* *

SAID "ED"

That mischievous boy or girl who sends you home with a headache and a heartache *is alive* at any rate. Anything that is alive is a challenge. Dead things challenge no one, not even the undertaker. The very boy or girl who tries you most may be the one who needs you most, and, in the years ahead, will be your best reward for your investment of patience, confidence, and love.—*"Ed Said," in the International Journal of Religious Education.*

Among Our Churches

Maine Letter

Visitation Days.—The great event this summer in the Pine Tree State has been the success of the Visitation Days planned under the direction of the State Convention. From the last of June to the last of August many motorists turned their cards toward the country and village churches where services were held, and enjoyed the fellowship and the hospitality of these occasions. Almost everywhere plans were made for similar Visitation Days next summer. Even in some of the more remote parts of the state, far from other churches of our faith, the visitors came in goodly numbers, and in the more accessible churches there was a large attendance. Stormy and threatening weather interfered with attendance on the first two Sundays, but after that, every church reported anything from moderate to tremendous success. This word from Readfield expresses the feeling of many of our people in these churches visited: "Visitation Day was one of the happiest days of my life. I have told people that it was like having a large family of children come home to us and bring the grandchildren—so many dear faces from churches in which we had worked. I loved it all, and from our point of view the day was a success beyond words to express, for almost all of the people who came were very close friends. I am sure your plan for these services has helped the cause, but whether it has or not, it has helped us a lot, and I am grateful to whoever thought of it." At Mattawamkeag, sixty miles northeast of Bangor, there was a congregation of nearly two hundred, including visitors from a number of places in Maine, and from Massachusetts, New Hampshire and New York. In most of the churches visited, the pastor occupied the pulpit, but in a few places visiting ministers spoke: Rev. M. S. Hill, of Auburn, at Bethel; Rev. Milo G. Folsom, of Gardiner, at Greene; Rev. E. V. Stevens, of Saugus, Mass., at Livermore and Turner Center; Dr. James W. Vallentyne, of Portland, at Andover; Dr. Ashley A. Smith, of Bangor, at Stockton Springs and Greenville; Rev. Stanley Manning at Rumford Point and Bryant Pond; Rev. J. Elmer Frazee, of Canton, at Bryant Pond, and Rev. C. A. Knickerbocker, of Rockland, at South Hope. * * **Grove Meeting.**—This meeting at Bryant Pond is an annual event, held under the auspices of the Oxford District Y. P. C. U., and when weather permits, as it did this year, the services are held in Dearborn's Grove on the shore of the Pond, in a natural amphitheater. Morning and afternoon services are held, with a picnic lunch between. There was an attendance of about one hundred at each service. * * **Summer Pastorates.**—Dr. C. Guy Robbins served the church at Hope Corners for the twenty-sixth year, and also served at South Hope. Rev. Fred S. Walker spent the summer at Readfield, as usual, ministering to the church there. Dr. L. W. Coons spent his second summer at Round Pond, to the delight of the people there. Rev. Hervey Hoyt continued his ministry at Hiram. Maine ministers who served regularly during the summer in other than their own churches were: Rev. T. B. Fisher at East Eddington; Rev. Harry E. Townsend at West Cumberland and New Gloucester; Rev. Chester Gore Miller at West Sumner, Rumford Point and Andover; and Rev. William Vaughan at Swanville. Summer services were held early every Sunday morning in Congress Square Church, Portland, and drew congregations of good size, ample to justify the continuance of this plan. * * **Signs.**—The Superintendent's campaign for publicity in our rural and village churches has begun to bear fruit. South Hope and East Eddington have erected signs that can easily be read by motorists on the highways that pass these churches. Others may have done so, and all should, for there is a natural curiosity on the part of passers-by as to the identity of the churches that they pass. If our country churches were as well advertised as roadside refreshment stands, they might command an equal patronage—for people do hunger and thirst after righteousness, even in mid-summer. * * **Ministers and Churches.**—Sept. 1 sees the beginning of the pastorate of Rev. Edwin Cunningham, formerly of Indianapolis, at Caribou. It is a long journey to Caribou, but a chance to live and work among these kindly folk is well worth it. The temperature goes down to forty below zero sometimes, but that is out-of-doors. Inside there is the warmth of human hearts and the charm of smiling faces, and under such circumstances outside temperature is a mere technicality. Waterville has again arranged with Prof. E. C. Marriner of Colby College to serve as pulpit supply for the coming year. Professor Marriner will devote more time to the church than heretofore, and will teach an adult class in the Sunday school. At an early date, a parish assistant will be secured, if present plans are carried out, so that the other activities of the church may not suffer. Rev. Judson P. Marvin has resigned at the Church of the Messiah, in Portland; Rev. Hugo Perdelwitz goes from the Union Liberal Church to the Unitarian church in Woburn, Mass.; and Mr. Tracy Pullman leaves Kingfield to enter Crane Theological School. At the United Parish Church in Orono (Congregational-Universalist) Rev. C. W. Wilson has resigned, and the parish is seeking a man who can minister to the university community as well as to the town. Many members of the university faculty are active workers in this church, and there is a chance to serve a growing body of students in the largest school in Maine. * * **Stockton Springs.**—The good fortune of this parish has already been reported. The parish-community house is now under construction on land already owned adjoining the church. When completed it will provide a hall for entertainments and for Sunday school work, which can also be used as a dining room; a parlor for meetings of the ladies, which will also serve as a community library and reading room; a kitchen and dressing rooms on the main floor, and a men's club room upstairs, over the library. Rev. Edward Ellis, of Lockport, N. Y., has just accepted a call to this parish, and will begin work at an early date. Thus does a church long on the inactive list resume full-time service once more. * * **Ferry Beach.**—The Institutes have already been reported. Never have those of the Y. P. C. U. and General Sunday School Association done better work. That of the Women's Missionary Association, too, was excellent, but not so largely attended as it should have been. But the point to be emphasized here is that Maine people are discovering Ferry Beach. There is not the "pull" which Ferry Beach has for the unfortunate people who live in other states, for every one wants to come to Maine for a part if not all of the summer. But Maine people are here already, and are only beginning to learn the charm of Ferry Beach. Maine was more largely represented than ever before, and it is safe to say that next year still more Maine Universalists will attend. * * **Detroit.**—Maine was more largely represented at the National Y. P. C. U. Convention at Detroit than at any western church gathering for many years. Several young people from Augusta, Portland and Rockland made the trip by rail, and the State Convention car took the State Superintendent and four other Unioners over the road. The outward trip was made over the Mohawk Trail, starting on Saturday, July 11. The party attended church in the Shelburne Falls Congregational church Sunday morning, and spent a part of Tuesday at Niagara with the party which went from Boston by rail and boat. A stop was made in Syracuse to see the General Convention church, and incidentally for lunch. The return trip included a stop over night in Boston and a visit to denominational headquar-

ters. * * **Across the Line.**—Having nothing to do on the last Sunday in August, the Superintendent journeyed across the line into New Brunswick to visit the church at Coburn and to assist the student pastor, Eric A. Ayer, in the christening of eight of those who seventy years from now will be the grand old men and women of this church. The church is situated in the open country, a few miles from the village of Harvey, and has had only summer services since its organization by Rev. C. H. Pennoyer, during his pastorate in Halifax a few years ago. Mr. Ayer, himself a Canadian, from the church in Huntingville, Quebec, has done an excellent piece of work in this first student pastorate, and the church is hoping for his return next summer. The very active ladies' society has stood behind a movement for the erection of a vestry adjoining the church on the rear, and funds are now in hand, so that, with the donation of much labor and some material, the building is assured. All success to our brothers and sisters across the imaginary line.

Stanley Manning.

Southwest Letter

Uniformly good reports reach the Superintendent from all parts of the field. Congregations are increasing at Elmer, Mo., even during the extremely hot weather of midsummer. Two of our own boys have visited us this summer. On July 12 Rev. Edwin Cunningham of Caribou, Maine, supplied for the pastor. The home people were delighted to hear him. On Aug. 23, Rev. Arthur McDavitt preached at a special meeting. The church was well filled, the friends coming, many of them, long distances—schoolmates, neighbors and old friends. Besides two of his earliest teachers there were in the audience Mr. McDavitt's father, Asa W. McDavitt, two uncles and numerous other relatives and boyhood companions. At noon a splendid basket dinner was served. * * On Sept. 20 there will be a home-coming program at Livonia. Friends are expected to attend from several near-by towns and villages. There will be special services morning and evening. * * During vacation at Denver the pastor, Rev. H. H. Niles, with his family, made an auto trip to the Atlantic, finding rest and inspiration amid familiar scenes in old New England. * * Rev. A. W. Altenbern and family spent August in Illinois. He reopened his church in Junction City, Sept. 6. * * Rev. Harry E. Nelson, the pastor at Hutchinson, with Mrs. Nelson, motored out into the great open spaces of the north and west. Mr. Nelson has added to the attendance at church services and to the membership of the Sunday school. He and Mrs. Nelson recently entertained the young people of the church. * * The Kansas Universalist Convention will meet with the Missouri Universalist Convention in Kansas City the second week in November. Both will unite with the Southwestern Federation of Religious Liberals in a program of services, sermons and addresses running through the evenings of Nov. 10, 11 and 12. Wednesday and Thursday forenoons will be occupied by the affairs of the Federation. On Wednesday, Nov. 11, the Kansas Universalist Convention will convene in annual session in Kansas City, Kansas, at one o'clock, and the Missouri Universalist Convention will meet in annual session in Kansas City, Mo., at one o'clock on Thursday, the 12th. Besides important matters of business to come before each of these bodies the occasion is to be made a great rallying of the liberal forces in this growing center of the great Southwest. Rev. John Smith Lowe, D. D., is to appear upon the general program and to address each of the State Conventions. * * That our church may realize its century-long vision of service to the entire country it must plant itself in the South, the Middle West and the Far West. Why not devote one period of the Syracuse Convention to this matter —"A Frontier Hour?" Let our General Superintendent and others familiar with the situation present the possibilities of a Universalist Church functioning throughout the whole land.

James Houghton.

Church News and Interests

PERSONALS

Miss Edith L. Bush, professor of Mathematics in Tufts and Jackson Colleges, has been appointed Dean of Women of Tufts College. Miss Bush is a daughter of Rev. R. Perry Bush, D. D., formerly of Chelsea.

Rev. Marion D. Shutter, D. D., "is making fine progress toward recovery," according to recent advices from Minneapolis. Rev. Ellsworth C. Reamon is doing effective work at the Church of the Redeemer.

Rev. and Mrs. Dwight A. Ball are in their new home at 67 Thurston St., Winter Hill, Mass.

A. B. Hervey writes from 34 Water Street, Bath, Me.: "My father was born in Northampton, Mass., in 1795, and his mother, my grandmother, was born in Bridgewater, Mass., in 1753. I have heard her say that she distinctly heard the firing of the British fleet in Charlestown harbor at the battle of Bunker Hill. I am eighty-six and one-half years old." —*Boston Post.*

Rev. Lucius H. Garner, of Potsdam, N. Y., has been elected vice-president of the St. Lawrence County Ministers' Club.

Rev. Harry Adams Hersey is the author of a new pamphlet on "Facts Concerning Tobacco," published by the National W. C. T. U. Publishing House, of Evanston, Ill., and sold at $2.50 per hundred.

Rev. Carl F. Henry, D. D., began his tenth year of service in Pasadena, California, on Sept. 6, preaching a sermon on "We Can Do without Religion, But—"

Dr. C. Ellwood Nash, who with Mrs. Nash is East for the Syracuse Convention, has been visiting old friends about Boston and called at Universalist Headquarters last week.

Rev. and Mrs. U. S. Milburn of Everett, Mass., have just returned from a delightful visit at Newbeek Landing, Lake Winnepesaukee, as guests of Mr. E. I. Blount, one of the trustees of the Everett church, and Mrs. Blount.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. Our Daily Vacation Bible and Play School at our camp on the Lily Cache has been very successful this summer. The camp equipment for this year consists of a well-built cabin and five large sleeping tents with floors, cots, pads, and mosquito canopies. The cabin has one large room with a fireplace at one end, a completely furnished kitchen, and a screened-in porch across one side. It stands in an open space on a hill above the little river, surrounded by thirty-five acres of beautiful woods. A picturesque bridge across the Lily Cache gives access to a flat field on the other side, to be developed into a playground. A quarter of a mile from the camp is the Lake Renwick bathing beach. Camp opened for the boys Wednesday, June 17. Fourteen boys between the ages of ten and fourteen attended. Rev. Lambert J. Case was director, assisted by Miss Helen Line. The daily schedule included inspection, detail work, Bible study, music, dramatization, handcraft, nature study, organized and free play. The Robinhood point system was used. At the end of two weeks armbands were given for points and a silver cup went to the highest boy. The second Sunday the boys presented an outdoor Robinhood pageant. Sixteen girls came for the second two weeks. Miss Line was in charge, assisted by the primary superintendent, Miss Cecil Funk. The schedule was much the same as for the boys. The story of "Heidi," a little Swiss girl, by Johanna Spyri, was used for dramatization and beads were given for points, also a silver cup. The children who attended, and their parents, are enthusiastic boosters for the camp.

Maine

Livermore Falls and North Jay.—Rev. Charles E. Butterworth, pastor. Mr. Butterworth has returned with his family from a month's vacation. Services were resumed in both churches Sunday, Sept. 13. Mr. Butterworth was settled as pastor of these churches on May 1 of this year. Services of morning worship have been held at North Jay at 9.30 a. m. and at Livermore Falls at 11.15 a. m. The Sunday school session at Livermore Falls began at 10.15 a. m. This arrangement has so far met with success and will be continued this fall. A special service was held at each church on Mothers' Sunday. At Livermore Falls this included a flower service, while members of the Y. P. C. U. acted as ushers. On Wednesday, May 13, an evening banquet of the Men's Forum of the Livermore Falls church was enjoyed. The new pastor and the men of the North Jay church were special guests. The toastmaster was Hon. John Maxwell, who is moderator of the forum. Twenty-one delegates from Livermore Falls attended the Maine State Y. P. C. U. Convention at Portland. This was the largest out of town delegation present. A reception was tendered the new pastor and his wife at Livermore Falls on the evening of May 26. The pastors of the Baptist and Methodist churches were present with their wives. Members of the North Jay church also attended. The Baptist, Methodist and Universalist churches of Livermore Falls conducted a religious census of the town May 27-29 inclusive. The result showed that approximately 33 per cent of the families prefer the Baptist faith, 27 per cent the Methodist, 23 per cent the Universalist, while the remainder are distributed among the Roman Catholics, the Nazarenes, the Christian Scientists and those with no preference. The baccalaureate sermon was delivered to the graduating class of the Livermore Falls high school by the pastor in the church on the afternoon of Sunday, June 7. On Children's Day, June 14, seven children were christened by the pastor at Livermore Falls and one at North Jay. At the North Jay service a children's choir rendered two selections. Two sermons, one for the adults, followed by one for the children, were delivered. In the afternoon the members of the Livermore Falls Sunday school gave a patriotic pageant, "The Striking of America's Hour," which was well attended and much appreciated. Mrs. Butterworth, its director, received many congratulations and those who took part were highly praised. The Sunday school picnic was held at Bear Pond on Saturday, June 27. Divine worship was omitted at both churches Sunday, June 28, in order that the members of the congregations might attend the visitation service at the church in Canton, and on Sunday, July 19, that they might attend a similar service at the East Dixfield church. At this meeting as well as at the visitation service held at the North Jay church on the following Sunday, Mr. Butterworth was the preacher.

Massachusetts

Milford.—Rev. Harry F. Fister, pastor. Services were resumed Sunday, Sept. 13, with sermon by the pastor and music by Mrs. Freeman Arey, organist, and Mrs. W. J. Warren, soprano.

Minnesota

Minneapolis, Redeemer.—Rev. Marion D. Shutter, D. D., pastor. The Church of the Redeemer reopened Sept. 6. Rev. Ellsworth C. Reamon preached on "An Engagement Very Difficult." Announcement was made that a new pipe organ had been installed ready for use Sept. 13, but not to be fully completed until November. Of Dr. Shutter, the following was printed in the bulletin: "We rejoice in the splendid progress of our pastor, Dr. Shutter. His returning good health should inspire us with an enthusiasm to do great things. His prayers are ours to answer."

New Hampshire

Marlboro.—Rev. Owen R. Washburn, pastor. The church and parsonage have received a double coat of white paint. The pastor and his wife visited during August in Connecticut and New York, going with their automobile to Ithaca to visit their son, who is a student and instructor in Cornell University.

New York

South Hartford.—Rev. Hal T. Kearns, summer pastor. Mr. Kearns has just completed another splendid series of summer services here. The attendance was unusually large this summer, seventy-five being present at the closing service. Mr. Kearns preached in the Baptist church here on Sunday morning, Aug. 23. He and Mrs. Kearns left for their home in Baltimore, Md., on Sept. 1.

Vermont

Hartland Four Corners.—As last year, this old historic parish has had the services of Rev. Lucius R. Paige, of Cambridge, Mass., during the summer season. Services have been well attended. Mr. Paige has given a series of doctrinal sermons at the desire of the people. He and Mrs. Paige have won their way into the hearts of the people both in the local church and in the community at large. A very successful Children's Day service was held, and the Radio Fair on the parsonage lawn was a very unique affair as well as a financial and social success. The date of the annual meeting was changed from January to August. Old Home Sunday, which was instituted by this society four years ago and held each year in the Universalist church, was held this year in the Methodist church. Mr. Paige preached the Old Home Day sermon in the morning on "The Heart's Land and the Home Land." At the afternoon service Rev. S. G. Spear and Rev. C. M. Charlton of the Methodist church gave addresses. Resident and visiting musicians added much to the pleasure of the celebration. During the summer in Hartland a community service is held each Sunday evening at Damon Memorial Hall, in which all the churches unite. Mr. Paige has been a frequent speaker and on Old Home Sunday evening gave a most interesting and timely lecture from pictures secured last summer in Hartland and the Coolidge country in the neighboring town of Plymouth. The slides and the story were greatly enjoyed, because they were well known local scenes. Next year the Old Home Sunday service will be held in the Congregational church. Sept. 6 closed the summer services at the Four Corners Church.

* *

BOOK REVIEWS

(*Continued from page* 24)

tical or emotional experience sometimes made central. He believes that the life of the farmer, by bringing him close to the forces of nature, makes fertile ground for the seed which preachers ought to sow.

Students of rural sociology will doubtless find this book less valuable than many of the other treatises on the same subject, but the country minister will find it rich in practical suggestions, its value enhanced by that very substitution of personal experience for statistical data which lessens its value for the student. The book is the ninth in the series of Century Rural Life Books.

* *

AN ACKNOWLEDGMENT

The eight photographs of the Alton church recently reproduced on a page of the *Universalist Leader* were taken by Rev. U. S. Milburn on his visit to England last summer. The *Leader* wishes to acknowledge its obligation to Mr. Milburn for his courtesy in permitting a reproduction.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,848
Lower Salem, Ohio	2
Frost, Ohio	3
Total	1,853

* *

MURRAY GROVE Y. P. C. U. INSTITUTE

The annual Y. P. C. U. Institute held at Murray Grove over Labor Day was, in the opinion of its faculty, Rev. Hal Kearns, dean, Miss Ruth Owens, Rev. Geo. H. Welch and Messrs. Erwin McLaughlin and Charles Van Holland, the "best one yet." And they were not alone in this belief. The Institute mem-

bers as well as the Murray Grove Association and its guests shared it unanimously.

The six sessions of the Institute were exceptionally well attended. With an enrollment of seventy-five members the secretary figured an average attendance of 94 per cent. This in itself, outside of the splendid material furnished by the faculty, was the outstanding feature of the success of the Institute.

A registration fee of 50 cents was charged to help pay the Institute expenses and it was voted that any surplus be added to the $60 personally pledged for general Union work. This surplus was made possible by Mr. Gabell of the Murray Grove Association stating that the Institute would not have to pay Mr. Welch's expenses. This act was but an example of the splendid co-operation of the Murray Grove Association, for which the Institute members unanimously voted thanks.

Every one was sorry to see the Institute close, and the consensus of opinion was favorable to a longer Y. P. C. U. Institute period next year.

Wm. E. Crawford,
Institute Secretary.

* *

SOME SUMMER NEWS

We have reason to be pleased with certain things which have been happening with us. Quite a number more than usual of our churches have been open all or a part of the summer. At Swampscott, through the generosity of a number of the brethren, the church was open throughout July and August. At Oxford, under the charge of Mr. and Mrs. Ball, the services reached the highest interest that has been attained. I preached last Sunday in Mattapoisett (where the church has been closed winter and summer for several years) and found that, under the splendid services of Dr. Taylor of Meriden, the purpose is to keep going into the fall and to prepare for a return of Dr. Taylor next year. Spencer and West Haverhill have held services a greater part of the season than usual. Not succeeding in getting North Dana to go on through the summer, as had been hoped, it is a satisfaction even greater to know that North Dana is planning to reopen regularly under the care of Mr. Blair of Orange.

So far as the Superintendent is concerned, he was on duty through July and remained in the office the first week of August. The rest of August was spent at Round Pond, Maine, where he preached, as last year, on the five Sundays of the month. The congregations were large, the feeling fine, and the results most gratifying. On the closing Sunday five members were received and two children christened. Last year on the corresponding Sunday fifteen members were received and eight children christened. In this enticing spot, where Dr. Hall and Dr. Marshall and many others, while students, preached, and where Stanford Mitchell was resident pastor for over thirty summers, the Superintendent mingled daily with a choice group of Universalists, and faced each Sunday a congregation representing about every Christian creed. His was an experience which charged the soul with the currents from the Everlasting.—*Bulletin of Massachusetts State Superintendent.*

Notices

THE UNIVERSALIST COMRADES

National Order, Official Call

The fourth biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Syracuse, N. Y., Wednesday, Oct. 21, 1925, at 9 a. m., to act upon reports and to transact any other business that may legally come before the session.

Alvar W. Polk, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

A meeting of the New York State Fellowship Committee for the purpose of examining Nellie Alvord, a licentiate of the Convention, with a view to her ordination, will be held at the Universalist Church, Little Falls, N. Y., Wednesday, Oct. 7, at 5 p. m.

George H. Bowers, Secretary.

* *

BALLOU ASSOCIATION

The regular annual meeting of Ballou Association of Universalist Churches will be held at Cuba, Ohio, Sept. 25, 26 and 27, 1925, beginning Friday evening.

The moderator is Mr. H. E. Durham, 323 Grove Ave., Wyoming, Hamilton County, Ohio.

* *

BOSTON MINISTERS' MEETING

The first meeting for the fall season of the Universalist Ministers of Greater Boston will be held Monday, Sept. 21, at 10.30 a. m., at Universalist Headquarters. There will be an important discussion in executive session. All are urged to be present.

Following the meeting there will be a social hour in Dr. van Schaick's apartment, 174 Newbury St., to which all are invited.

By order Chairman Executive Committee.

* *

NEW HAMPSHIRE STATE CONVENTION

The New Hampshire Universalist State Convention and its auxiliaries will hold its annual sessions with the Universalist Society of Manchester, Sept. 22, 23, and 24. Sunday School Convention Sept. 22. Woman's Missionary Convention Sept. 23, p. m.

Those desiring entertainment over night are requested to write as early as possible to Mrs. Henry Stevens, 87 Blodgett St., Manchester, N. H.

Asa M. Bradley, Secretary.

* *

INDIANA STATE CONVENTION

The seventy-eighth annual session of the Universalist Convention of Indiana will be held in the Universalist Church at Logansport, Oct. 8, 9 and 10, 1925, beginning at 1.00 p. m. Thursday, for the receiving of reports, election of officers and such other business as may legally be transacted.

Pearl M. Mock, Secretary.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

The Program at Syracuse

Saturday, Oct. 17.—10 a. m. Devotional meeting. 10.15. Institute, "The Old Testament in the Church School," Rev. H. P. Morrell. 11.05. Institute, "A Modern Curriculum for a Modern School," Rev. Laura Bowman Galer. 1.45 p. m. Service of song. 2. Conference, "Some Things Well Done," Rev. G. E. Huntley, D. D. 4. Institute, "The Time Element in the Sunday School," Professor Bruce W. Brotherston. 4.45. Prayer service.

Sunday, Oct. 18.—10.30 a. m. Worship. Occasional sermon by Rev. H. W. Reed, D. D. 12 m. Sunday school in charge of Mrs. Lillian C. Shaw. 7.15 p. m. Address, "Pageantry in Religious Education," Miss Mary F. Slaughter. 7.45. Pageant by Syracuse Sunday school under direction of Mrs. Clara A. King.

Monday, Oct. 19.—9.30 a. m. Institute, "The New Testament in the Church School," Rev. H. P. Morrell. 10.15. Business session. 1.45 p. m. Business session. 3.45. Institute, "Missionary Education," Mrs. J. W. Vallentyne. 4.20. Address, "The Child's Personality and How to Approach It," Rev. Effie M. Jones, D. D. 7.30. Address, "Challenged," Rev. A. Gertrude Earle. 8. Address, "Youth in a New Era," Mr. Thomas Que Harrison.

Tuesday, Oct. 20.—9.30 a. m. Group conference, "The Superintendent and His Task," Mr. A. H. Homans. Group conference, "The Little Children," Mrs. Mary I. Chamberlain. 10.30. Group conference, "Dramatics in Religious Education," Mrs. Clara A. King. Group conference, "The Successful Home Department," Miss Grace A. Rice. 2 p. m. Group conference, "The Church School Money," Mr. Carl A. Hempel. Group conference, "The Junior Group," Mrs. Josephine Folsom. 3. Group conference, "The Organized Class," Miss Inez E. Warner. Group conference, "The Young People," Miss Alice G. Enbom. (Note: These conferences, coming at the same time as the ministers' meeting, are not open to clergymen.) 7. Devotional service. 7.15. A Friendly Word from the General Convention, Rev. J. M. Atwood, D. D. 7.30. Securing the Sinews of War, Rev. F. W. Gibbs. 8. Address, "Building the Church of To-morrow," Rev. A. W. Beaven, D. D.

* *

GENERAL CONVENTION COMMITTEES

Following are the names of committee members appointed who have accepted to date. Any one having matters of interest to be presented to these committees, may send them to any of the members named.

Committee on Official Reports:

Walter Gabell, Chairman, Northern Central Trust Company, Broad Street and Erie Avenue, Philadelphia, Pa.

Mrs. Harry Westbrook Reed, 508 Washington Street, Watertown, N. Y.

Mrs. Theresa Homet Patterson, 544 S. El Molino Avenue, Pasadena, Cal.

Stanley S. Staring, Minneapolis, Minn.

Rev. R. H. McLaughlin, Hartford, Connecticut.

Committee on Resolutions:

H. W. Morris, 205 Barrington St., Rochester, N. Y.

Rev. E. D. Ellenwood, 103 Woodland Road, Woonsocket, R. I.

Rev. Harold H. Niles, Denver, Colorado.

Committee on Nominations:

Rev. George Cross Baner, chairman, 798 West Exchange Street, Akron, Ohio.

Mrs. Stella M. Cushing, 9 Cliff St., Arlington Heights, Mass.

Mr. Robert L. Whitney, Marlboro, N. H.

Rev. George A. Gay, Camp Hill, Ala.

Cornelius A. Parker, 14 Beacon St., Boston.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50;

double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

NEW YORK W. U. M. S.

The thirty-first annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Universalist Church, Little Falls, Wednesday, Oct. 7, 1925.

Reports will be given, officers elected and other business transacted. At this time the Convention will vote upon the following amendment to Article IV, Sec. I, of the Constitution.

"The officers of this Society shall consist of a president, a vice-president, a recording secretary, a corresponding secretary, a treasurer, and two trustees, who, together *with the State Superintendent of the Clara Barton Guilds*, shall constitute the Executive Board."

Edith W. Johnson, Recording Secretary.

* *

ILLINOIS UNIVERSALIST CONVENTIONS

The Illinois State Convention, together with the State Sunday School Association and the Women's Missionary Association, will meet in Unity Church, Oak Park, Sept. 29 and 30. The Young People's Convention will be held Sept. 26 and 27.

* *

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

MAINE UNIVERSALIST CONVENTION

The ninety-seventh annual session of the Maine Universalist Convention will be held in the First Universalist Church, Bangor, beginning on Tuesday morning, Sept. 22, 1925, and continuing through the following day. The State Sunday School Association will hold its Convention and conferences beginning Monday afternoon, Sept. 21, at 2 p. m. The sessions of the Women's Missionary Association will be held on Tuesday afternoon.

The session of the Maine Universalist Convention is held for the purposes of hearing reports, electing officers for the ensuing year, and transacting such other business as may legally come before it.

All are asked to note the change in place of meeting.

Stanley Manning, Secretary.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive, for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

RECREATION CONGRESS

The Use of Leisure is Life! Attend the Twelfth National Recreation Congress, Asheville, N. C., Oct. 5-10, 1925.

Learn how community recreation builds health, forms character, prevents crime, promotes happiness, trains citizens.

What are you and your town doing? Come tell us.

What are others and their towns doing? Come ask them.

Apply to Playground and Recreation Association of America, 315 4th Ave., New York, for further information and to enroll.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth annual session of the Wisconsin Universalist Convention and auxiliary bodies will be held in Monroe, Wis., Oct. 13, 14, 1925, for the election of officers, reports of committees, and any other legal business which may come before it for consideration.

Luther Riley Robinson, Secretary.

* *

NEW YORK STATE CONVENTION

The 100th annual session of the New York State Convention of Universalists will be held in Little Falls, N. Y., Oct. 6, 7, 8, 1925, for the transaction of such business as may legally come before this body.

G. D. Walker, Secretary.

* *

NEW HAMPSHIRE W. U. M. A.

The 32d annual Convention of the W. U. M. A. of New Hampshire will be held in Manchester on Wednesday, Sept. 23, at 1 p. m., for the election of officers and the transaction of all other business.

Eva D. Lother, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

GENERAL CONVENTION

Proposed Amendment to Article 4 of the Laws of Fellowship

Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered.

"Any federated, union or other parish formed by the combination of two or more denominational organizations, one of which has been in the Universalist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee on Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowship, provided that all other legal requirements are fulfilled."

To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

COMPANION

A middle-aged lady of refinement desires a position as Companion and Social Secretary, for elderly lady in good home. Protestant. References exchanged. Mrs. K. W. Stull, 460 Harvard St., Brookline. Regent 6244.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Rev. Charles W. Wendte
The Universalist Leader
Jan 26

Crackling

W. S. Gilbert, of light opera fame, was always full of whimsies. We quote a story about him from a recent English publication: At the Garrick Club, one evening, he made the astounding statement that Shakespeare was a very obscure writer. His statement was immediately protested by most of those present, and he was asked to prove it.

"Well," said Gilbert, "what do you make of this passage:

" 'I would as lief be thrust through a quickset hedge as cry "plosh" to a callow throstle.' "

"There's nothing obscure in that," said one member. "It's perfectly clear. Here's a man, a great lover of the feathered songsters, who, rather than disturb the caroling of the little warbler, prefers to go through the intense pain of thrusting himself through a thorny hedge. But I don't know that passage; in what play does it occur?"

"In no play," said Gilbert. "I've just invented it. And jolly good Shakespeare, too!"—*Boston Transcript.*

* *

To achieve elegance, madam ordered a pair of smart boots from an expensive shop. Some days after delivery she returned them.

"Your boots don't fit well. I can't walk in them."

"Madam," replied the dignified shopkeeper, "people who have to walk don't shop here."—*Sans Gene (Paris).*

* *

Mr. Greene came home from church wringing wet.

"America," he informed his wife, "will be a nobler land to live in when not every American thinks he can keep his religion and somebody else's umbrella."—*Popular Magazine.*

* *

An old gentleman said to some girls who were talking very loud at the opera, "My dear young ladies, please talk a little louder; the music makes such a noise I can't hear half you say."—*Our Dumb Animals.*

* *

"Why, my dear man, already my poetry is being read by twice as many people as before."

"Oh—I didn't know you had married."—*Brisbane (Australia) Mail.*

* *

"Is your husband fond of home cooking?"

"Oh, yes, we always dine at a restaurant that makes a specialty of it."—*Passing Show (London).*

* *

"Can you drive with one hand?"

"You bet I can."

"Then have an apple."—*Life.*

* *

When all the world acquires an education how are you going to pick a jury?—*Arkansas Gazette.*

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for RALLY DAY

Printed in Colors — Price $1.25 per hundred

No. 82. For Beginners and Primary group

Our
RALLY DAY
COMES NEXT SUNDAY
As an inspiration to a very enthusiastic renewal of our schools activity, we ask for the attendance of our entire membership on that day YOU can help to achieve this object - it cannot be realized without YOU
Cordially yours,

No. 85. For older members and general use, printed in two colors

Rally Day Slogan Button in Celluloid
Handsomely lithographed in colors
Price $2.00 per hundred

No. 83. Rally Day Invitation by Dirigible. Beautiful sky background. For elementary grades

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by
Frank Durward Adams

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Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

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